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## THE ROYAL SOCIETY OF CANADA

ITS CONGRESS IN HISTORIC MONTREAL, MAY 27-30, 1891

ALL movements that tend to the intellectual progress of the people of this continent are themes of the first interest, and cannot fail to enlist the cordial sympathy of every intelligent and public-spirited citizen of America. It is only within a few years that the Dominion established an association for the encouragement of research and the promotion of education in history, science, art, and letters, as a common meeting ground for the workers in all these important fields of culture. Its possibilities became apparent even in its tender infancy, and its steady and healthful growth has been accompanied with results of exceptional note. It has brought into harmonious relations the chief local, literary, historical, art, and scientific societies in Canada, and united in one grand object, irrespective of creed, the most eminent scholars of both the French and English races.

The home of the Royal Society of Canada is in Ottawa, but it accepted an invitation from the Natural History Society, Canada's oldest scientific body, to hold its ninth annual meeting in the city of its birth, historic Montreal; and its members and guests were greeted on their arrival at the commercial capital in the most cordial and hospitable manner. An army of prominent citizens was enrolled on the committees of reception and entertainment, and the city itself, through its highest officials, extended a right royal welcome. The distinguished visitors represented nearly every branch of learning, from pure mathematics to the latest application of electricity—including astronomy, geology, botany, biology, history, poetry, art, and jurisprudence. The dignified assemblage met in the great William Molson Hall of McGill University on the morning of the 27th of May. It embraced presidents of universities and colleges, professors of English and classical literature, celebrated divines, notable authors and historians, statesmen and diplomatists, librarians and antiquarians, critics and essayists, with letters enough attached to their collective names to have formed a chain around the entire island upon which the city is built.



Delegates were present from every quarter of the Dominion; also specially invited guests of distinction from Washington, Philadelphia, New York, Portland, Boston, and other prominent cities of the world.

The society owes its existence to the Marquis of Lorne, who suggested it and called together some of the most prominent men of the Dominion in the month of December, 1881, to discuss the scheme. This first meeting was held in Montreal, and a provisional basis for organization was matured. In the following spring, on the 25th of May, 1882, a general meeting was held in Ottawa, where the society was publicly inaugurated with great ceremony in the senate chamber. The Marquis of Lorne was present and addressed the members, urging them to see that the welfare and strength and development of the association were not impeded or impaired by small jealousies, an admonition which has ever since been rigidly observed. The first president of the young society was Sir J. William Dawson, the able head of McGill University, and to his energy and judicious efforts in its behalf the organization was indebted for its first lessons in the art of living, and for much of its subsequent prosperity. The active work of the society was divided into four sections, in which some fifty-six original papers were either read or presented during the sessions of the initial meeting at Ottawa, of which thirty-three were published in the transactions. The recognition of the society by the Canadian parliament gave it encouragement and consequence, and before the end of the following August (1882) the Marquis of Lorne received gracious permission from the Queen of England to give it the name of "The Royal Society of Canada." In the spring of 1883 it was duly incorporated, receiving the royal sanction on the 25th of May. Its members must all be residents of Canada or Newfoundland, and to be eligible must have published original works of merit, or otherwise have rendered eminent services to literature and to science. These members are all designated as Fellows.

The combination of literature and science in such an enterprise provoked some criticism in its early history, but Sir J. William Dawson pronounced it a decided advantage, remarking, in one of his eloquent addresses: "I rejoice that our society embraces both science and letters, and I am profoundly convinced that it is for the highest interest of Canada that her scientific men should be men of culture, and that her literary men shall be thoroughly imbued with scientific knowledge and scientific habits of thought." The Marquis of Lansdowne, during his official residence in Canada, was greatly interested in the objects of the society, and expressed on many occasions his approval of the twofold division, which he thought added greatly to its vitality and usefulness. Few learned



societies, if any, have been formed on a broader basis, with more fruitful features, and the fact that twenty-four associated societies were represented at the recent congress in Montreal confirms the statement. The sections are named, respectively: first, French literature, history, archæology, etc.; second, English literature, history, archæology, etc.; third, mathematical,



THE MARQUIS OF LORNE.

physical, and the chemical sciences; fourth, geological and biological sciences. In these upward of sixty scholarly papers were read and discussed at the late meeting, touching almost every phase of research in which the Canadian institutions are concerned.

It was an event of significance when this Royal Society of Canada was formally welcomed to Montreal by its genial hosts. Its graceful and accomplished president, the Very Reverend George M. Grant, D.D., called



the meeting promptly to order at the hour appointed, when Sir Donald A. Smith, the chancellor of McGill University, and the chairman of the citizens' committee, stepped forward, and in the most felicitous language saluted the congress for the university and for the residents of the city, offering every facility for its deliberations, and wishing unlimited success to an institution that had been founded by the Marquis of Lorne, who, with the Princess Louise, had manifested the deepest regard for the interests of the country—a regard which continued with unabated strength even while their home was elsewhere. His Worship, James McShane, the mayor of Montreal, followed with a happy speech, in which he expressed his pride at being in the presence of such a learned and distinguished body of gentlemen, remarking: "I shall always look back with pleasure to the fact that during my mayoralty the Royal Society of Canada held its annual meeting in Montreal." Dean Carmichael spoke a hearty welcome in behalf of the Natural History Society, regretting humorously that the ancient city had so few historic landmarks to exhibit. He said the present was too strong for the past; that the people of this age were busy making history for those who come after them, rather than resting upon the history already made. The Honorable Edward Murphy added some pleasant words; and Dr. J. L. Leprohon conveyed the welcome of the city to the French members in their own language. President Grant responded for the society in his most effective style, and the vice-president, L'Abbé J. C. K. Laflamme, D.D., pointed out in French the necessity that the two races in this country should live together in amity, and work together harmoniously for common ends. The members then retired to their sections and commenced work in earnest.

Governor-General Right Honorable Lord Stanley of Preston came from Ottawa during the forenoon, and was received in the Redpath Museum early in the afternoon by President Grant and Sir Donald A. Smith, who introduced him to many of the gentlemen, and conducted him through the sections where the papers were being read, in each of which he tarried for some time, taking great interest in the exercises. In the French section Mr. Benjamin Sulte, the historian, in a clever little speech of welcome addressed to His Excellency, related the following interesting incident: "About the year 1840, when a number of French-Canadian exiles to Australia, patriots of 1837-38, who had been reprieved, were on their way home, and in their haste to reach Canada, as they had not waited for the funds voted and provided for their voyage, they found themselves friendless and penniless in the London docks. In their bereavement great was their joy when an unknown gentleman approached them and, after ascer-



taining the facts and the circumstances in which they were placed, at once gave his own check for the amount necessary to take them safely home. That stranger," added Mr. Sulte, "was none other than the father of Lord Stanley, the present governor-general of Canada." The applause which greeted this announcement may more easily be imagined than described,



LORD STANLEY OF PRESTON.

and Lord Stanley was deeply touched upon learning here for the first time this important historical fact.

One of the features of this congress was the delightful entertainments provided by the citizens for the leisure moments of the eminent scientists and literary scholars who were wrestling with the great problems of the past, present, and future. Montreal, indeed, has become famous the world over for the handsome and agreeable manner in which she always



extends civilities and hospitalities to her invited guests. On the evening of the first day the president and vice-president of the congress delivered addresses in Queen's Hall. The governor-general was present, and concluded the exercises with a speech of considerable length, which was received with immense enthusiasm. The Royal Society and its guests were then conducted to the assembly rooms under the same roof, which became the scene of a most brilliant reception by Governor-General Lord Stanley, assisted by the various committees and the titled magnates of the city. In the days that followed the learned visitors were the recipients of all manner of charming courtesies, such as dinner-parties, drives, garden-parties, teas, excursions, and social receptions. On the second evening the City Hall was ablaze with electric lights and jewels—and tastefully decorated with a profusion of choice plants and bright-colored flowers, while strains of sweet music filled the air. It was the occasion of the official reception given by the mayor of Montreal to the Royal Society of Canada. The handsome wife of His Worship gracefully assisted in doing the honors, surrounded by some of the prominent ladies of the city. On the third evening the spacious galleries of the Art Association were thrown open, and the beauty, wealth, and fashion of Montreal were there assembled to render homage to the best forms of intellectual endeavor. Sir Donald A. Smith presided, and every visitor was made to feel perfectly at home. One entire day was devoted to a railway and steamboat excursion into the heart of a lumber camp, under the auspices of the Natural History Society, whose members won prizes in botanizing and other researches in the wilderness along the Ottawa river, and merrily treated their distinguished guests to all manner of unique experiences, not least among which was a veritable lumberman's dinner in a log cabin, which was greatly enjoyed.

The presidents of the Royal Society are elected for one year only, the ex-presidents now being Sir J. William Dawson, Hon. P. J. O. Chauveau, Dr. T. Sterry Hunt, Sir Daniel Wilson, Monsignor Hamel, Dr. Lawson, Dr. Sandford Fleming, C.M.G., Abbé Casgrain, and Very Rev. Dr. George M. Grant. Dr. John George Bourinot, C.M.G., has been the honorary secretary since the foundation of the society, and to his services its efficiency is in a large measure due. Sir James Grant, K.C.M.G., was the honorary treasurer from 1883 to 1888, when Dr. A. R. C. Selwyn, C.M.G., took his place. Many of the papers on Canadian history which have been produced since the society became a thing of life and power in the Dominion will prove immensely useful to the future historian of this continent. It is to be hoped that local history will continue to engage its



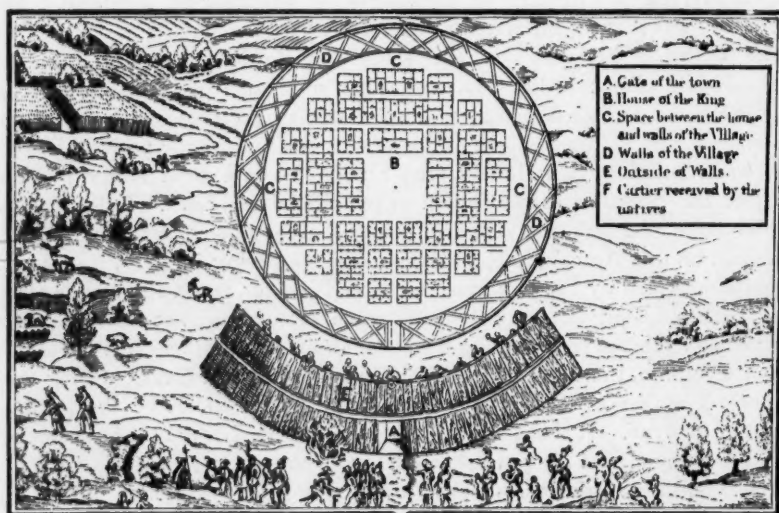
attention. The entire city of Montreal, for instance, rests upon historic ground, which possesses extraordinary interest, exceeding that of almost any other region in America. Its modern attractions pale before its early grandeur—if we may judge by the exact rules of comparison. Take, for instance, the quaint little gem of antiquity which stands opposite the monster city hall, with only a narrow street between—a low, inconspicuous structure of the old style of French architecture. It is suggestive from its very gateways of plumed and powdered heads, and the gold and lace of the brilliant court of Louis XIV. It was a private palatial residence, built in 1704 by Chevalier de Ramsay while governor of Montreal. This chateau was in the fashionable quarter at that period, and its neighbors were the homes of Marquis de Vaudreuil, Count de Contrecoeur, Count d'Eschambault, Count de Beaujeu, and other noblemen of the Augustan age of France. It is associated with all sorts of picturesque incident and romance, and volumes might easily be written from its memories. In 1721 it was visited by Charlevoix, who remained some time under its roof. After the conquest it was chosen as the official residence of the English governors, and was the scene of many stately entertainments. As the storms of the American Revolution were gathering in 1775, it was suddenly occupied by the American General Wooster, and a few months later by his successor, the man of unenviable fame, Benedict Arnold. It is especially famous from having been the abode of the illustrious Dr. Benjamin Franklin, the two Carrolls of Maryland, and Mr. Chase, during their fruitless embassy to Canada in the midst of the snows of the exciting winter of 1776. It was the dwelling of Baron St. Leger at a later period, and Burgoyne and his generals were for a time sheltered within its walls. The British governors continued to occupy it as a residence until Lord Elgin's advent. Its thick walls are as curiously and substantially firm as if veritable bowlders from solid rock.

The building material now used in Montreal is a grayish limestone of home production, and there are many fine specimens of architecture. The city seems to have been built upon a series of terraces rising one above another until they terminate in one of the most shapely and beautiful mountains on the globe, which has been converted into a park of four hundred and thirty acres. Handsome churches are everywhere. They are located along the busiest thoroughfares, in all the by-ways and highways, and on the mountain slopes. They serve as perpetual reminders that Montreal was founded upon religious enthusiasm. Mark Twain once said "it was the only city he ever visited where he could not throw a brick-bat without hitting a church window." The Catholic faith was the



guiding star of the first European colony on this soil—a colony that grew and prospered, becoming rich and obedient. The cessions of land to the church by France were respected by England at the conquest; and the value of these lands was enormously increased by the opening and settlement of the country with English-speaking people. Every foot of the site of Montreal that the Catholic Church does not own has been purchased from it at one time or another.

It was a heroic company that pitched its tent on these shores in 1642. The account of Jacques Cartier's arrival in 1535, and his reception by the



THE MONTREAL OF 1535.

JACQUES CARTIER RECEIVED BY THE INDIANS OF HOCHELAGA.

[From an old print.]

great Indian potentate of an undiscovered realm, is fascinating in the superlative degree; but it does not equal in thrilling interest the story of miracle and illusion through which the foundation of the present city of Montreal was laid a hundred years afterward. Cartier says this Indian town was built in the form of a circle, fortified with palisades, and surrounded by fields of grain, which gave evidence of the settled character of the population and their comparative civilization. He was conducted through the quaint gates, and learned that the name of the place was Hochelaga. He was also taken to the summit of the beautiful mountain,



which he called Mount Royal, in honor of the king. But long before an effort was made to found a convent in the wilderness of Canada, this wonderful Indian city had disappeared. Cartier returned to Europe, and full seventy years passed before Champlain made his voyage up the St. Lawrence, finding a bitter war raging between the Indian tribes, but no city. Two aged Indians conducted him to the top of Mount Royal, and related as well as they could the ruin of their people. Tradition says that a chief of the Senecas refused his son permission to marry a beautiful Huron



A STREET SCENE IN MONTREAL, 1891.

princess with whom he had fallen in love. The maiden was so indignant that she offered to marry any one of her numerous suitors who would kill the offending Seneca chief. A young Huron warrior fulfilled the condition and won the bride. The consequence was a fierce and long-continued war, and the triple-palisaded city was swept from off the face of the earth. The site of this Indian city is by many believed to have been in the vicinity of the English cathedral, as a man excavating for foundations discovered the skeleton of an Indian in sitting posture, with various specimens of Indian pottery. On a more careful search some antiquarians found the rubbish



heap of a town, and, had time and systematized effort been given to the subject, there is little doubt but that the extent of the old town and the mode of life of its people might have been determined. Champlain erected some small buildings and a wall of bricks made from local clay deposits, at about the present site of the custom house, but, like Cartier, he left the island without effecting any settlement.

History does not tell us whether any part of Champlain's wall remained when the little group of religious enthusiasts reached their destination on the 18th of May, 1642, but it was upon the same sheltered point of land that they first encamped. The idea of establishing a hospital-nunnery at Montreal originated with a young French tax-collector, whose name was Dauversière. He was one of those fanatics who indulged in whipping himself with a scourge of small chains until he could hardly stand alone, and then would wear a belt with twelve or more hundred sharp points. He invented such various and masterly torments for himself that his confessor was filled with profound admiration. He was a small, uncourtly looking man, with a heavy round face, redeemed only by somewhat piercing eyes. He claimed to have been ordered by an inward voice to plant the hospital in Canada. But, alas! what would a hospital be without patients? Of course, there must be a colony to supply the hospital with business. By miraculous coincidence, a similar inward voice ordered Abbé Olier, a young Paris priest, to form a society of priests at Montreal. It is stated that the tax-collector and the priest first met in an old castle, and recognized each other at once by peculiar intuitive inspiration. They talked over their projects and formed a sort of religious partnership. The writers in all the generations since then assure us that both these men were ignorant of Canadian geography, yet suddenly and supernaturally became possessed of exact knowledge concerning the island of Montreal! The mystery is not quite so deep, from our point of view. Champlain had provided Europe with his published works, pointing out Montreal island as the proper place for a settlement; and other printed descriptions of Canada were at that particular date scattered broadcast through the old world. Dauversière and Olier resolved to found three religious communities—one of priests, to convert the Indians, and two of nuns, to conduct hospitals and schools. Dauversière sought and secured the interest of several persons of wealth, and the priest laid the subject eloquently before some of his rich penitents. Money came in as if by magic. Many women contributed, and the expedition was soon a pecuniary success. It required no little diplomacy to obtain from the great company of the Hundred Associates a title to Montreal island; but with this achievement a governor



was at once secured in the person of Paul de Chomeday, Sieur de Maisonneuve, a soldier of fine martial bearing, of great force of character, and a Christian as well as a gentleman. Parkman writes: "Past all comparison, he is the manliest figure that appears in this group of zealots. The piety of the design, the miracles that inspired it, and the adventure and the peril, all combined to charm him, and he eagerly embraced the enterprise." The party numbered forty-five, of whom was Mademoiselle Mance, a handsome, delicate young woman of thirty-four, from an old French family, who was to superintend the new hospital. She had been notified of her destiny by miracle. Another young woman fled from her friends and took passage at the last moment, impelled by religious frenzy. Neither Dauversière nor Olier crossed the ocean. The former had a wife and six children, and the chances are that human voices clamored against the nuns in the wilderness and for bread at home; while Olier was toiling to inaugurate the Seminary of St. Sulpice near Paris, and could not be spared.

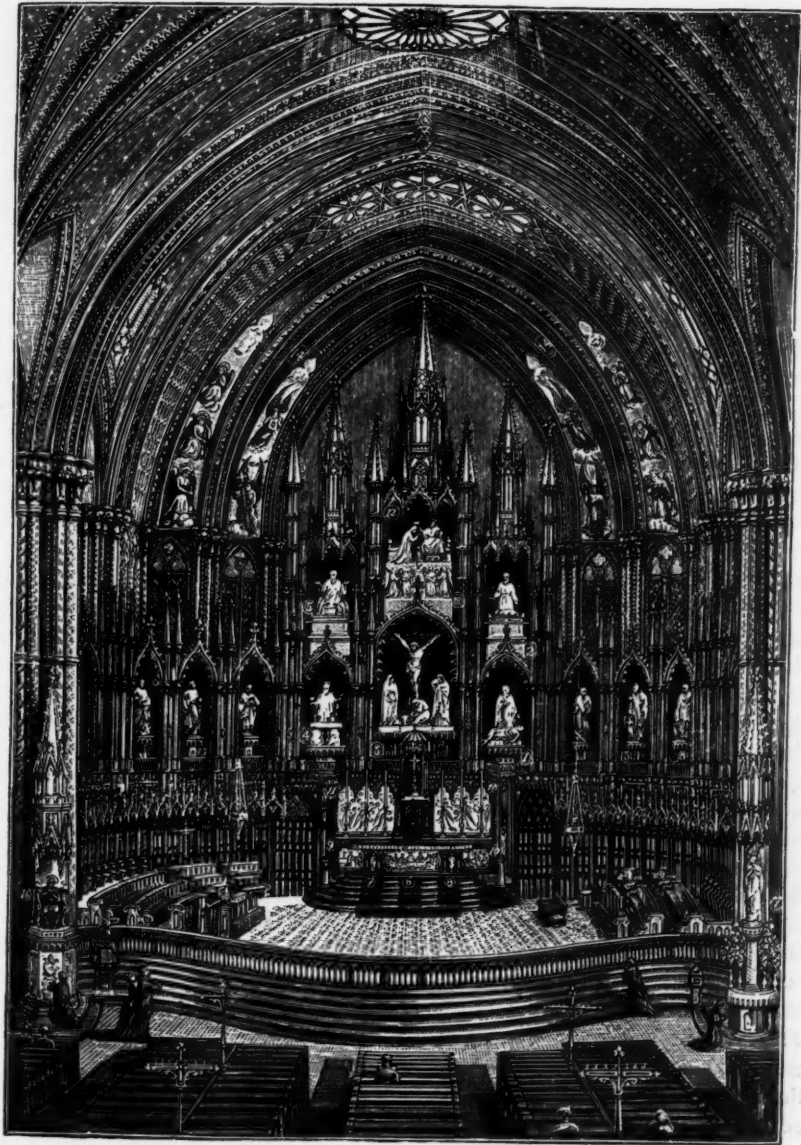
At the end of their ocean voyage Maisonneuve and his party were detained at Quebec until spring. Their lines did not fall in pleasant places, and they were glad when winter was over. Madame de la Peltre suddenly joined them as they were about to sail for Montreal. She was another of those remarkable Frenchwomen of that remarkable century, and had already founded the Ursuline Convent at Quebec. But her abode must have been absolutely comfortless, for it is recorded in 1644 that the massive edifice of stone built for the Ursuline nuns by the famous niece of Richelieu was scarcely habitable; wood enough could hardly be burned in the great fire-places to keep the nuns from freezing, and at night they were boxed up in beds that closed like chests. At all events, she chose the unknown hardships and dangers, in place of those she had tried. When the voyagers landed on the site of Montreal, the governor sprang ashore and fell on his knees in solemn prayer. The ladies followed, kneeling likewise, and the priest, the soldiers, sailors, artisans, and laborers. The first work was to raise an altar, and the ladies decorated it. Then they all gathered about it in reverent praise and thanksgiving. Tents, made in France, were raised among the wild flowers and fresh grasses on the river bank, and a very pretty sight they must have been. When evening came the meadows were alive with twinkling fire-flies, and these were caught and tied with threads into shining festoons, and suspended about the altar. The camp fires were lighted, the guards stationed, and the weary pioneers slept. In the early morning Governor Maisonneuve felled with his own hand the first tree towards building an encampment: and all worked with such will that a strong palisade was completed in a



few hours. The altar was covered with a roof of bark, forming a chapel which they called Notre Dame, and in this the pioneers worshiped for a full year. The little primitive bark chapel was the direct ancestor of the great Gothic temple of Notre Dame, at the Place d'Armes, with its twin towers two hundred and fifty feet high—visible thirty miles away—its ten wonderful bells in the towers, its ornamentation equal to the most magnificent cathedrals of Europe, and its capacity for accommodating fifteen thousand worshippers. A wooden structure first took the place of the bark chapel; in 1654 a larger place of worship was constructed, which became too small about 1672, and a parish church was built on very nearly the same site as the present imposing edifice, the foundations of which were laid in 1824—now one of the largest and finest church edifices in America. Yet the original founder of this church and of the city of Montreal has no monument! Maisonneuve is by all who have studied into his character conceded to have been a stately and chivalrous figure, with whom duty was the guiding star of life—a grand religious knight of antique mold. "Any city might be proud of such a founder." Is it too late to do him justice? Will not the Royal Society of Canada look into this matter, and discover some method by which to commemorate his name?

The property in the immediate vicinity of Notre Dame belongs to the Seminary of St. Sulpice, a theological college for priests, with a department for teaching secular youth. This institution was founded almost simultaneously with the foundation of Montreal, the one being indeed a part of the other. The Abbé de Quélus was commissioned, in 1647, by the Sulpicians of Paris, to proceed to Montreal and erect a building, which, completed a few years later, survives the storms of two and a quarter centuries in perfect repair. It is the quaint looking edifice adjoining the Church of Notre Dame, the walls of which are of marvelous thickness and strength, and an interesting example of the work of the French masons of that early period. It is the oldest building now in Montreal. It contains in its fastnesses the records of births, deaths, and marriages, from the very first settlement. The earlier volumes are treasures of antiquity, rare and valuable; the later ones have multiplied into an immense collection. The view into the vaults where these are preserved is not unlike a tour through the ages. The business of the seminary is carried on in the offices of this building, for the "gentlemen of the seminary" (as the order of the Sulpicians is styled), being successors to the original grantees of the island, have no end of secular business with the citizens. In the rear is a hollow square blooming with flowers, in the very heart of the busi-





THE GRAND ALTAR AND SANCTUARY OF NOTRE DAME.



ness portion of the city; where, surrounded by ecclesiastical buildings, has been cultivated with admirable taste a plot of land that forms one of the most ornamental gardens in the country. It can be seen, however, only from the rear windows of the seminary, and is strictly private. The educational establishment of the priests is in Sherbrooke street, at the western limit of the city—an imposing mass of buildings in spacious grounds, on what was formerly known as the "Priests' Farm." The staff of professors is very large, and the library extensive. The larger portion of the Catholic clergy of Canada, and many from the United States, have been trained in this institution, of whom are the present bishops of Boston and Portland. The late Sir George Cartier, Hon. Mr. Ouimet, superintendent of schools, and others who have exerted great influence in the Dominion, were also educated here.

While the walls of this first seminary edifice were slowly rising, the famous Marguerite Bourgeois arrived in Montreal, and founded the order of the Black Nuns, or "Sisters of the Congregation." She was a volunteer to establish an institution for the education of girls, and accompanied Governor Maisonneuve to Montreal on his return from a voyage to France in 1653. An educated, interesting woman about thirty-three years of age, who had known no miracles, ecstasies, or trances, she came to her work with a conscientious determination to devote herself to religion, and to do so waived her right to a large inherited property, and gave all her possessions to the poor. She met with many exasperating obstacles; the Abbé de Quélus forbade her building a chapel in Montreal, even after her design had been approved by the governor, and she visited France to obtain the aid of the higher government. Her institution was finally placed upon a solid basis through letters patent from the King of France. The mother house, which she erected, a plain, unobtrusive building with a venerable air, is situated in St. Jean Baptiste street, whence the movements of the whole community of Black Nuns are directed. The magnitude of this nunnery is almost incredible. The number of establishments, including schools and hospitals at present under its fostering care, is nearly one hundred. Aside from those in Canada proper, the Black Nuns have houses in Nova Scotia, Cape Breton, and Prince Edward Island; in Maine, Connecticut, Massachusetts, Vermont, Illinois, and New Orleans. Their pupils number not far from twenty thousand. Seventeen of these establishments are in Montreal, the two largest being the Villa Maria, three miles from the city, occupying the old residence of the governor-general, known as Monklands, and Mount St. Mary, both of which are for boarding pupils.



The oldest hospital in Montreal is the Hôtel Dieu, which receives over three thousand sick persons annually. It was founded in 1644 by Madame de Bouillon, a French lady of high rank, who sent out money for the purpose; and in the first building the beautiful Mademoiselle Mance took up her abode, with only three women to aid her in commencing a work which has been so prolific in results. For many years it was the only place on the island to which the afflicted poor could be sent for relief. It is now the most extensive religious edifice in America; situated in a large, open field near the base of the mountain, it contains a church, convent, and hospital, and its grounds are surrounded by a massive stone wall. The inclosure is a mile and a half in circumference. The order of the Gray Nuns was founded almost a hundred years later, in 1737, by Madame Youville, a Canadian lady of fortune and accomplishments, who, left a widow at twenty-eight, retired from society and consecrated herself to charity and religion. She took up a work begun by M. Charron in 1692, that of providing an asylum for lame, superannuated, and infirm persons, and a refuge for orphan children. She, too, met with all manner of hindrances, but her establishment finally received the royal sanction in 1753. The peculiar costume of the Gray Nun was adopted, and worn for the first time August 25, 1755. War was even then overpowering Canada, and during the terrible years following the brave young woman sheltered and nursed alike the wounded from the armies of both friend and foe. The small-pox broke out among the savages, and she threw open her doors to them also. Meanwhile the instances were legion where Englishmen fled to her for protection from the fury of savage pursuers. Once she secreted a whole body of scouts in her vaults, and then, to spare them from the fury of the sick savages in the hospital, disguised them in the cloak and hood of the nuns and smuggled them through the wards to a place of safety. On another occasion she concealed a pursued soldier in the folds of some linen at her feet, and with great presence of mind sent the infuriated savage, with tomahawk raised, in a fruitless search elsewhere. In 1757 this magnanimous woman ransomed an English soldier, who was about being put to the torture in a savage camp, by the payment of two hundred francs. The savages invariably respected the sisterhood while hostile to every one else. On the very day the colony was ceded to England Madame Youville met with a singular adventure, which resulted in her founding the Foundling Asylum in addition to her charities. She was crossing the little stream now covered by Foundling street, near St. Ann's Market, and saw a baby's hand sticking up through the ice. On closer investigation she discovered the body of a murdered infant with a



poniard still in its throat. Such was her horror that she quickly resolved to prevent, as far as in her power, such crimes in the future. The new department was organized; since when, the register of the Gray Nunnery shows that upwards of thirty-one thousand foundlings from all parts of the Dominion have been received under its roof. The immense and venerable pile of buildings reaching from Dorchester to St. Catharine street is the present home of the Gray Nuns. Its wards for aged men and aged women, for the crippled and helpless, for orphans, and for foundlings, are of special interest to the stranger. The old men till a little patch of ground in one of the courts, for tobacco culture, and are allowed to chew and smoke it as they please. The Gray Nuns have numerous asylums in various parts of the city, as well as dispensaries and schools; and they have nine establishments in the Northwest, thirty in the province of Quebec, and three in the United States.

From the time Baron d'Avignon was appointed governor of Montreal in 1661, until the surrender of Canada to Great Britain in 1760, the history of the beautiful island is a chapter of varied and intense interest. Indian wars, religious observances, peace-makings, and the endowment of schools form the principal ingredients; while the spices of love, romance, and tragedy give a peculiar flavor to the whole. On the night of the 5th of August, 1689, a band of Mohawk warriors invaded the island, with the avowed purpose of exterminating its possessors. They took their station before daybreak at Lachine, in platoons around every house within the radius of several leagues. At a given signal the doors and windows were broken in and the butchery commenced. Two hundred men, women, and children perished instantly, while others were reserved for prolonged torture. Fires were lighted, and houses, plantations, and crops reduced to ashes. The savages crossed to the opposite shore of the river, and continued the work of desolation, losing but three of their own warriors in the massacre. The governor-general of Canada, Marquis de Nouville, was so terrified as to be utterly incapable of defense: he was superseded by the brave Count Frontenac, who arrived in October of the same year, and who came instructed to retaliate, and to punish not only the Mohawks, but the colonists of New York and New England who had protected the hostile tribes. Three expeditions were quickly on the wing; one of these ravaged Maine and destroyed the village of Salmon Falls, now Berwick, in New Hampshire, and meeting the second expedition united and burned Portland, alarming the whole eastern frontier of New England.

The third expedition marched through the storms and snows of an exceptionally cold February, and fell upon the peaceful village of



Schenectady, in New York, in the night, and massacred its inhabitants in a manner too shocking for recital. The Mohawks rallied and pursued the invaders to the very gates of Montreal, killing many of their party. The whole retreat was a scene of suffering from bitter cold, sickness, and hunger—and thirty-four horses were actually killed and eaten to prevent starvation. From that time until the death of Count Frontenac, in 1698, a bloody war was in progress between the French and English and their Indian allies. In 1700 a treaty of peace was completed at Montreal with the Mohawks. But Great Britain was not at rest, and the capture of Montreal and Quebec and the humbling of the French power in America were the chronic effort of the crown for the next half-century. The elegant Marquis de Vaudreuil succeeded Frontenac as governor of Montreal, and three years later was appointed governor-general of Canada, a position which he held until his death in 1725. No public character was ever a greater favorite with the French inhabitants. He was succeeded by the Marquis de Beauharnois. While the Baron de Longueuil was governor of Montreal the city was visited by the celebrated Swedish scholar, Professor Kalm, who described the place as surrounded by a high wall, with many gates, there being five on the river side. He was the guest of the governor, who resided in the castle of the Vaudreuils.

One of the remnants of that feudal period remains in a little, narrow, ill-paved street in the lower town—the residence of Count de Beaujeu, which was also for a few seasons the residence of De Vaudreuil. Its exterior is dingy, and, shorn of its former glory it bears a business sign. But, guided into an old French courtyard, you quickly catch the spirit if not the soul of bygones. The stairs are the same which were trodden by courtiers; the wood carvings—hand decorations—the quaint mantels, the ornamentation of the doors and window-casings, and the general appearance of the ceilings are unchanged. As you wander among boxes and barrels it needs but a slight stretch of imagination to picture the bewitching occasions when gay chevaliers and high-bred dames tripped through the mazy dance in the large hall, or ranged themselves about the festive board in the banqueting-room. Here again we have a specimen of old French masonry, the walls being too strong to ever be pulled down by the ordinary methods. When their removal becomes necessary they must be drilled like the ledge, and blown up with gunpowder.

A little alley near by is called Friponne street, from a great, uncouth-looking store, known in the olden time as "la Friponne," or the "cheating house." This building would furnish the material for an entire chap-

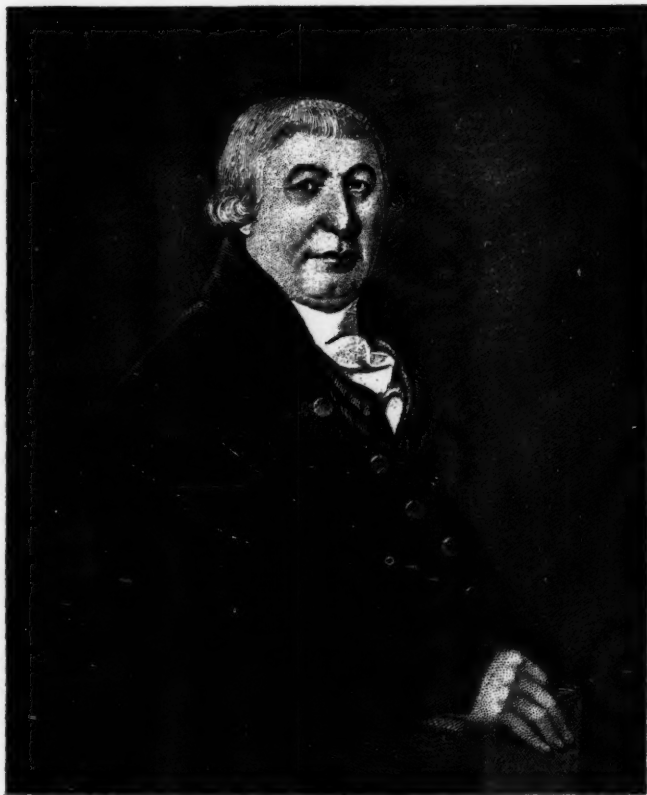


ter of incident and adventure. The time was when two men so completely monopolized the sale of provisions and goods in Montreal, that prices became enormous, and the poor suffered intolerably. Nothing could be obtained except in this one store, which survives in a dismantled condition to perpetuate the story. In the vicinity, too, is a curious old church, of a style scarcely seen out of Normandy. It is the successor to the stone chapel founded by Marguerite Bourgeois, in 1678, for the reception of the miraculous statue of the Virgin, and shops and warehouses are built up against it as in European cities.

The Protestant churches of Montreal are more numerous than the stranger might at first suppose. The English cathedral, considering its type, is the most perfect specimen of ecclesiastical architecture in Canada. It was founded shortly after the conquest, in 1764. The present edifice was completed in 1860. It is built in the form of a Latin cross, the material being Montreal gray stone, with dressing of white stone imported from Caen in Normandy. There are seventy-four church edifices in Montreal, of which more than half, a fact not generally known or appreciated, are Protestant houses of worship. Many of these are large and costly, and, while having less age and fewer paintings, they possess, as a whole, more exterior beauty and symmetry than those of the Catholics. The first Presbyterian church was established in 1787, and the little, unassuming structure, sixty feet by forty-eight, may be seen in the rear of the courthouse near the Champ de Mars, and is still used for Sunday service. Nearly every church congregation in Montreal has its charity. Race, religion, and language have so divided and subdivided the people that philanthropic institutions have become exceedingly numerous—more numerous than in any other city of the same size on the continent. The hospitals and asylums of the Protestants have chiefly been founded and supported by voluntary contributions, and are worthy of all praise.

But with all this actual antiquity, the Dominion, according to the statement of President Grant at the opening of the congress of the Royal Society, is only twenty-four years old. It dates only from July 1, 1867, when the imperial act known as the North American Act came into force and inaugurated the present political status. What shall be its future remains to be seen. Its settlements and its cities bend under the weight of years. In these, and in the institutions that have arisen among them, our interest centres. It is thought by many that the Royal Society will yet play an important *rôle* in connection with the state, as it is in close sympathy with the needs of the country at large, and many of its members are officers of the government.





JAMES MCGILL,  
FOUNDER OF MCGILL UNIVERSITY.

The McGill University is one of the seats of learning which command the respect of the world, and it has a peculiarly interesting history. It was founded by one of Montreal's active business men, James McGill, a Scotchman who settled in the city prior to the revolution, and married a lady of French parentage. About the year 1811, when Montreal was little more than an overgrown provincial town, he made his will devising his property to the founding of a college within its limits that should have no denominational restrictions whatever. Two years later he died, and a tedious litigation of eight years followed. In 1821 the case was decided favorably for the cause of education. But while a school was established



it had comparatively very slight support, and its real work can hardly be said to have commenced until 1852.

In 1855 Sir J. William Dawson became its principal and its professor of natural history, since when the institution has been constantly expanding and growing in importance. Munificent donations have come in, chairs have been founded, students have multiplied, and many new buildings have been erected. For thirty-six well-rounded years Sir J. William Dawson has fulfilled the manifold duties connected with the presidency of this university with conspicuous success. For a long time he was literally a pioneer in the up-hill field, and in his time has had to attend to every detail of college work, from the planting of trees in the grounds and the making of roads, to the drilling of junior pupils and the organizing of faculties. Pictou, Nova Scotia, was his birthplace, in 1820. He had manifested prior to his tenth year that love of science which has been his chief characteristic through life. He received his early training in the college at Pictou, then entered the University of Edinburgh. At twenty-two we find him contributing two important papers to the Geological Society of London, and subsequently he gave the results of his geological investigations to the world in frequent articles of the first merit, and he has published several interesting and valuable volumes. For some years he superintended education in Nova Scotia, and since his connection with McGill University he has been an active force in molding the school system of Canada. His genius has been universally recognized, he has been the president of both the American and British Associations for the Advancement of Science, has traveled extensively, and is an honorary or corresponding member of nearly all the scientific societies of the world. His portrait, which forms the frontispiece to this number of the magazine, is a pleasing study; his features are of the highest intellectual type, he is of fine manly presence, courtly manners, immense industry, a versatile scholar, and an educator of whom any country may be proud. He has been able at all times to call to his aid the most eminent professors in the different branches of learning; and the wealthy English citizens of Montreal have given evidence of their appreciation of his services by their gifts to the university, the Molsons, Frothinghams, Mackays, Redpaths, and others almost founding it anew. Even during the past year there has been a series of donations of great worth, notably those of Mr. W. C. McDonald, endowing the faculties of law, of arts, and of applied science, furnishing for the latter a large and costly engineering building; of Mr. J. H. R. Molson, presenting some valuable building lots; and of Sir Donald A. Smith, the honored chancellor, who has bestowed gifts too numerous to chronicle in



addition to having contributed one hundred and twenty thousand dollars to constitute a special course or college for women. Sir Donald, in connection with Sir George Stephen, founded in 1885 the Montreal scholarship of the London Royal College of Music, for residents of Montreal and its neighborhood. He has served for many years in the Canadian parliament, and in his handsome private residence in Dorchester street has collected one of the finest galleries of paintings in the country. He has a country seat at Pictou, Nova Scotia, and another at Silver Heights, near Winnipeg, Manitoba. He was knighted in 1886 for important services in securing the successful completion of the Canadian Pacific Railway. Sir George Stephen, who was one of the chief factors also in that stupendous achievement which has won for Canada the admiration of the entire civilized world, has recently been favored with a life peerage, "which honor," says one of the leading journals of the Dominion, "is a palpable proof of the warm affection borne by our beloved Queen to her loyal Canadian subjects."

The influence of such public-spirited men upon Canada in general as well as upon Montreal in particular is beyond all measurement. Their work will stretch into the ages, and multiply its educational benefits in geometrical progression. The Royal Society of Canada has a substantial foundation and immense possibilities. It will command sympathy and encouragement from every true scholar on the continent, and its intelligent work from year to year will be watched and appreciated as an important service for the common good.

*Martha J. Lamb*



## THE FAIRY ISLE OF MACKINAC

The Island of Mackinac is invested with the three-fold charm of historical, topographical, and romantic interest. It is probable that John Nicolet, a French *voyageur*, was the first white man who saw it, when in 1634, passing from Green Bay to Canada, he coasted around it from Lake Huron through the Mackinaw straits, and entered the great lake of Michigan. This early date, however, anticipates any positive knowledge of the inhabitants of the Mackinac region. They were many tribes of Indians—Iroquois, Hurons, Algonquins, Pottawatomies, Ojibways, and others, among whom frequent and savage feuds and wars were prevalent.

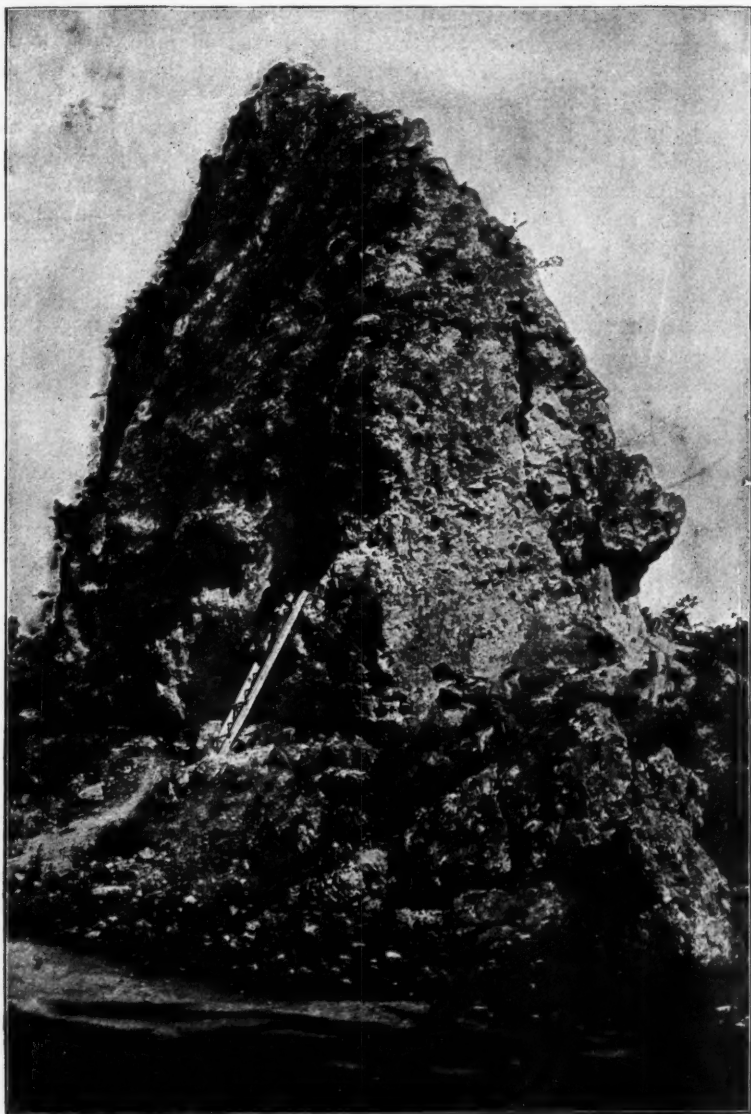
The early name of Mackinac, as defined by Captain D. H. Kelton, was Michilimackinac. French explorers and traders called the country about the straits, eastward and northward, by this name, which title was gradually narrowed in its application until it was limited, as now, to the island.

Doubtless white men besides Nicolet, in their prosecution with Indian convoys and aids of the great fur and corn traffic for Canada markets, passed and repassed the island, but not until 1665 is there any historic record concerning it. Then Nicolas Perrot began his journeyings in the straits, and his *Memoirs*, covering a period of over thirty years, are perhaps the chief sources of what history we have of Michilimackinac matters for the rest of that century.

The history of Mackinac may be properly—at least comprehensively—treated under three era-periods of the seventeenth, eighteenth, and nineteenth centuries. The first of these includes the discovery of the region by the white man, the opening of traffic by the French and English with the various tribes who inhabited or visited the Michilimackinac region and rendezvoused frequently at the central island itself, and by the appearance there of Jesuit missionaries, who established mission stations, built churches, and diffused religious instruction and ceremonials among savages hitherto utterly ignorant of them, leaving as a historic legacy such names as those of Hennepin, La Salle, Marquette, Allouez, De Tonty, and others.

The second era, covering an entire century, is not only vastly broader in duration but greatly diversified by successive and shifting French and English dominations; by wars between the rulers and with the Indian





PICTURESQUE SUGAR LOAF ROCK, MACKINAC ISLAND.

*[From a recent photograph.]*



tribes ; by the famous and disastrously successful conspiracy of Pontiac ; by the transference of the Michilimackinac forts and military authority from the southern mainland to the romantic island of this story ; by the building there of the great post of Fort Mackinac ; by various treaties between the hostile whites and savages ; and finally by the lapsing of the island under the authority of the American flag, as the result of a treaty of peace between Great Britain and the United States, in 1780, the date at which the story of modern Mackinac may be regarded as beginning.

The third era—that of the present century—less memorable for savagery than for civilization, and conspicuously marked for warlike adventure and achievement only by the wars of 1812, 1814, is notable for the introduction of Protestant schools and worship ; for the enterprise of John Jacob Astor, in the origination and great early success of the fur trade ; and last, though not least, for the transformation of a remote, little known, and not easily accessible spot into one of the most frequented, famous, and fashionable places of resort on this continent, which great railways and superb steamboats have connected closely with the whole outside world. Of this progressive era of the island history, perhaps the most notable features are the magnificent hotel erected in a commanding position in 1887, which can accommodate with all the comforts, conveniences, and luxuries of the best metropolitan caravansarys many more than a thousand guests at once ; and the national park of over a thousand acres, nearly half of the whole area of the island, wherein may be built under leases and judicious restriction cottages and club-houses innumerable, thus assuring the permanency of the unique, picturesque, and healthful locality as a pleasure-ground for the people of this and other lands. The attractions of the island are chiefly natural, and it is safe to say they are unsurpassed by those of any known area of similar extent upon this western continent. It is a grand museum of marvels, a magnificent gallery of pictures, wherein every normal and unvitiated taste is ministered to ; where land and lake, and, more broadly still, where earth and air and sky are tributary to the health and happiness, and not less to the instruction and inspiration, of the intelligent visitor.

The breadth of the territory originally recognized as Michilimackinac forbids the writer to overlook some adjacent parts long and closely linked with the island, of which are St. Ignace upon the upper, and Mackinaw city upon the lower peninsula of Michigan. Upon the northernmost point of the latter is situated the anteroom, so to speak, of the real Mackinac, separated from it, it is true, by the eight-mile width of the strait, but nevertheless its true portal. This is Mackinaw city of to-day, where ter-





THE FAMOUS LOVER'S LEAF, OR PONTIAC'S OUTLOOK.

*[From a recent photograph.]*



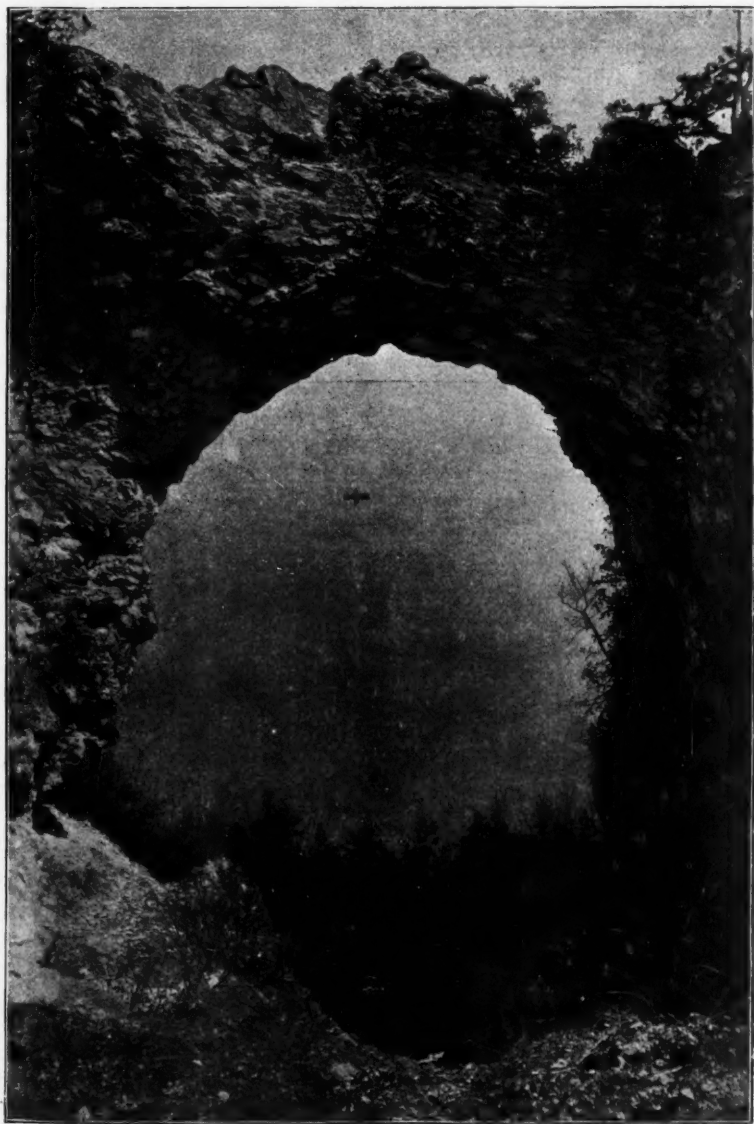
minate the two great railway lines, the Michigan Central, and the Grand Rapids and Indiana, which are Mackinac's arteries of commerce, communication, and courtesy with all the world else. It was not really at this point, but a mile or two westward of it and more projected into the straits, that Fort Michilimackinac stood, for years the most important post in the region, and not till long after the famous conspiracy of Pontiac, in which it was captured, did it surrender its boasted power and pride to the little island across the blue-green water.

Perhaps no more remarkable example of the red man's treachery is to be found in history than this tragical conspiracy. Pontiac was the most astute and powerful Indian of his time. His influence over the tribes, not his own only, was marvelous. An ally of the French, he had honor enough to be true to them to the extent even of treacherous hate of the English, and he succeeded in securing their co-operation in a grand assault upon all the fortresses of the lake region, eleven in number. The attack was violent and so skillfully planned and carried out that eight of the eleven forts were captured, and old Mackinac among them. When, a year later, the treaty of peace was made between the British and the allied tribes, the former decided to abandon the site of the old fort, and build a new one upon the island. This was the first Fort Mackinac, no inconsiderable part of which remains to this day in the present picturesque and powerful fortress, which is really one of the most imposing features of the island. Whether it makes in view of modern weapons and warfare what the florid journalists are pleased to call it, "The Gibraltar of the Lakes," is questionable, while yet its splendid position is in its favor.

The removal from the mainland to the island of Fort Michilimackinac was not then so easy a task as it would be to-day. It was partly accomplished by hauling over the ice the heavy cedar timbers of the barracks and other buildings, and the remainder were transported in the fall of 1780 and in the spring of 1781. In the same way, indeed, the timbers of the Catholic church were carried to the island and reconstructed on what is now the Astor-street grave-yard. The traders and others who "moved" with the deserting government, floated their dwellings on rafts across the strait in the spring, and transported their families and effects in boats. It was a busy period, that of the military hegira, and gave unusual life to the island while yet half buried in the snow and ice.

The first partial occupation of the new post was delayed until the end of May, when military life began in earnest. The present flourishing city of Ignace—sometimes not inaptly called "The Gate City of the Upper Peninsula of Michigan," being its water and railway portal—was for a score





ARCH ROCK, MACKINAC ISLAND.

[From a recent photograph.]



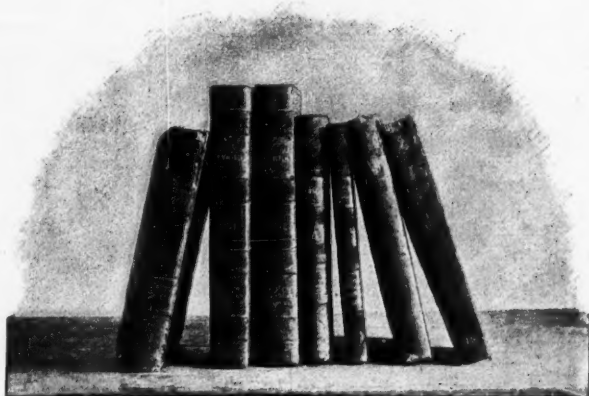
of years undoubtedly the chief military and commercial centre of Michilimackinac. It was also its first field of Jesuit missionary labors, opened perhaps by Father Marquette, but more probably by Father Dablon, in 1671. The latter was the superior of the Jesuits of the upper lakes, and established the mission of St. Ignatius to replace the relinquished one of La Ste. Esprit, on Lake Superior. La Pointe de St. Ignace was already an extensive Indian settlement, and several villages clustering there could aggregate possibly six or seven thousand savages of various tribes, but largely Hurons.

It was from this point that Marquette with several companions—Frenchmen—departed by authority in 1673, to search for the "Great River," which was the name by which the Mississippi was then vaguely designated. He sickened and died on the adventure, and his body was brought back to St. Ignace by a large escort of Kish Kakos and a few Iroquois. It was buried with religious rites and ceremonies in a vault under the little Jesuit chapel which he is credited with having built during his stay there. After the burning of the chapel, his remains were lost sight of for nearly two hundred years, when, as excavations were being made for the foundations of a new Jesuit church, a priest, Father Jucker, discovered not only human bones, but fragments of a bark coffin, and these, perhaps reasonably regarded as relics of the famous *voyageur* and priest, were reverently collected and assigned a niche in the new edifice, where they are an attraction to visitors of to-day. For perhaps half of that long period St. Ignace had lost its early prestige and was so sunk into insignificance that the priests and the people, both Indians and whites, forsook it, an era of decay the more notable from the recent revival and large growth of it into the new city—a great shipping depot for ores and lumber and telegraph poles—whose smelting works, mills, and railway traffic astonish the Rip Van Winkles who have slept during the past quarter of a century. It is of interest to note here that the historic ship named *The Griffon*, built by La Salle on Cayuga Creek, about five miles above "The Falls," was the one on which, accompanied by Hennepin and De Tonty, he reached Michilimackinac in 1679, and found anchorage at St. Ignace, in a beautiful bay overlooked by two rocky bluffs, known still as the "He and She Rabbits," and famous in the traditionary lore of the region. The *Griffon* was sent back from Green Bay, but did not again reach St. Ignace, and it is supposed was wrecked in a storm off the entrance of Green Bay.

Of the island one writer has said: "There is nothing in the west like Mackinac. It has the flavor of some Acadian towns, to be seen in Nova Scotia and New Brunswick. Low-browed, heavily built shops and houses,



some of which being removed to make way for modern stores and villas, show timber enough to build a small ship." As a verification of this apparently loose utterance, it may be stated here that on the low ceiling of the bar and billiard-room of the Astor House at Mackinac, now one of its principal hotels (three-quarters of a century ago only a prominent store-house of the American Fur Company), there is deeply chiseled upon one of its stout cross-beams the line—"147 PINES USED IN THIS FRAME." Mackinac village is unique, and of itself has charms not by any means insignificant. It is rapidly growing in population, at least in homes and



BOOKS OF THE AMERICAN FUR COMPANY.

[From a recent photograph of the books kept by John Jacob Astor, now preserved in an iron chest at Mackinac Island]

club-houses; and its throng of summer visitors and residents multiply its shops and houses of entertainment.

It is not surprising that the abundant romance of Mackinac story has embellished and lent a charm to the writings of numerous authors who use the pen for the public delight. Constance Woolson and Marion Harland have each given at least one volume to this fruitful theme, together with various magazine papers and short sketches. Miss Woolson writes: "The island has a strange sufficiency of its own; all who have lived there love it. The island has a weird beauty of its own; it fascinates. Among its aromatic cedars, along the aisles of its odorous pine-trees, in the gay company of its maples, there is companionship. On its bold northern cliffs, bathed in sunshine and swept by the pure breeze, there





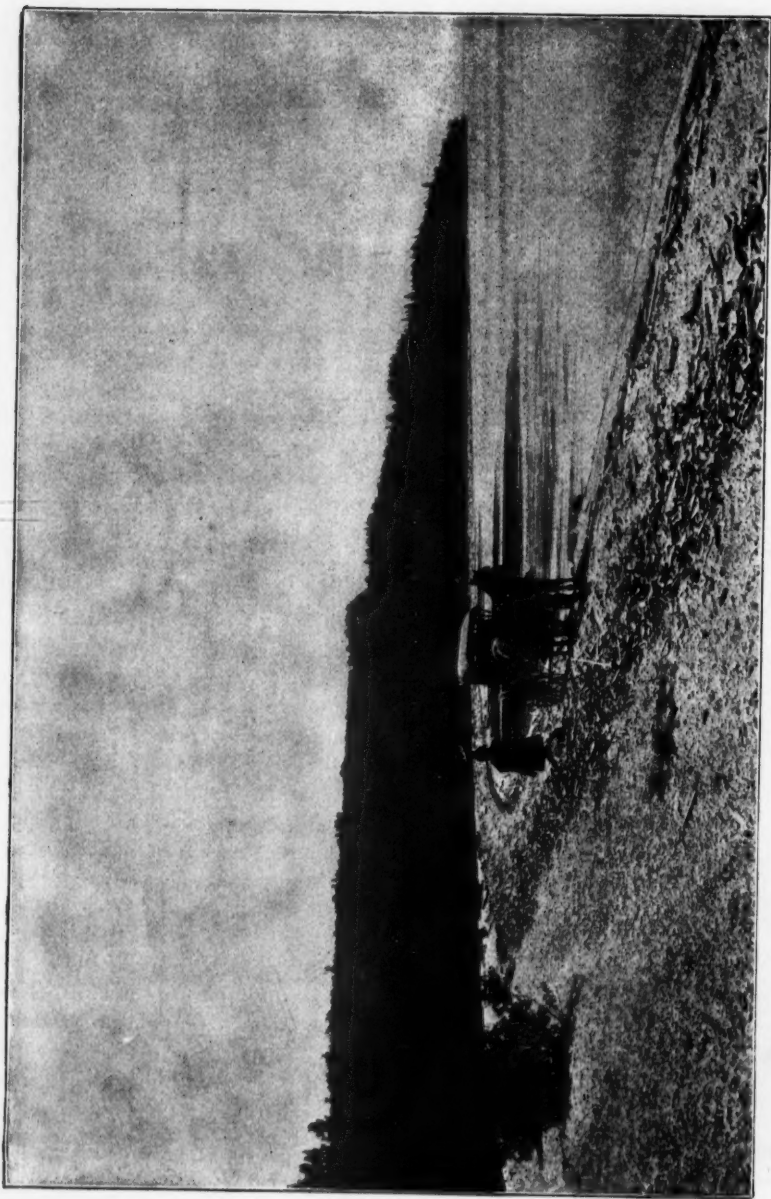
BIRD'S CHART, OR BIRD'S EYE VIEW OF MACKINAC ISLAND. CITY.



is exhilaration." The accompanying chart of the island furnishes a bird's-eye view of its shape and surface, and the most notable points and objects to which attention should be directed. The village deserves the visitor's first care and of all its features the most striking object seen from the approaching ferry-boat, and from the village itself, which lines the crescent shore with its curious buildings, is the fine old fortress. It is built upon a bold and lofty precipice of whitish limestone, and both construction and position are unique. Its lofty parapet affords delightful views. Of the various ways of reaching it, the easiest, perhaps, as Captain Kelton says in his *Ramble through Fort Mackinac*, is up the steps. It requires some breath, but the cost is compensated by the prospect and by the interesting features of the fortress—its block-houses, quarters, guard-house, hospital, sally-port, library, barracks, and well-kept walks. It is, taken altogether, and very justly, "the lion" of the place, and the garrison lends no little charm to it in the gay season. A recent writer says of it: "Kept, of course, in the highest condition by its occupants, it affords great satisfaction to visitors who love to stroll about its walks and parapets, where they obtain charming and hardly paralleled visions of sunrise and sunset glories, gilding the floods which spread their mirroring faces all around them."

The parapet of the fort has lost something of its pre-eminence as an outlook since the "Grand Hotel" was built upon the other end of the island front, from the magnificent veranda of which Marion Harland saw, and described in her late book, "the finest inland water-view upon the continent." She says: "The land-locked seas had all the lower world to themselves. From eastern to western horizon they rolled, an expanse of varying glory, but always sublime; day unto day uttering and hinting prodigality and reserves of beauty inconceivable by those who have never looked upon the divine panorama; indescribable by the tongue or pen of those whose eyes have feasted upon the sight. From height above height, robed in fir and cedar, poured down the elixir of life, filling lungs to their depth, and hurrying the reddening pulse, till the re-created wanderers from the lowlands walked as upon air, and spirit heard the recall to youth, strength, and hopeful endeavor." The novelist's testimony to the deliciousness of Mackinac air suggests further comment at this point. Of the atmosphere of Mackinac it is not surprising to any one who inhales it, in the sunshine at least, and with a sense of the freedom the region and its environments afford the tourist, that Horace Mann should have said: "I never breathed such an air before. I think this must be some which came clear out of Eden and did not get cursed." There are two ways in which the island should be seen by even the most hasty visitor, and no one





BRITISH LANDING PLACE.

*[From a recent photograph.]*



should be hasty if he can avoid it. It were well, perhaps, in the first place to take a little steamboat voyage of ten miles around it, which can be achieved in an hour for a small fee, and repeat it thereafter at pleasure. This external observation is full of interest, varied and exciting, affording views of the wonderful cliffs standing out into bold, grotesque, and often fantastic forms, but which cannot be seen in their reality only from interior inspection. The visitor will notice particularly, if only from its quaint name, "The Devil's Kitchen," which from the boat seems but a smoke-begrimed cavern in the base of a rugged cliff, but which can be inspected with "romantic interest" from the plateau on the cliff-edge—the "lookout" (at least so reputed) of the wily Pontiac.

The tour of the island may be made by carriage rapidly—if it must be so—but far better leisurely; or, to quote a wise suggestion of one who made it practical: "The sturdy tourist who loves to explore for himself, but yet with discretion, and who is not handicapped by the accompaniment of the fair sex, is rewarded for all his foot-weariness by manifold surprises as he follows his own sweet will, along well-worn roads, turning then into side-paths, penetrating the dense coverts of the woods, in which evergreens of various names greatly preponderate, but are varied with deciduous growth of birch, maple, and, now and then, of the delicate larch." The ordinary carriage tour includes the great natural scenes. The first and most popular drive from the fort—on the heights—is to the eastern cliff, where several points of interest are clustered, of which "Robertson's Folly" has its legend, and near it the "Lovers' Leap," yielding, however, the claim of supremacy to another legendary love rock quite across the island. These will not detain the eager visitors long from the magnificent "Arch Rock," and it will be strange if he is not persuaded to "sit" (or stand, rather) in front of a camera to be taken with the background of the grand arch itself, which, if not the chief glory of Mackinac's gallery of high-art, needs, we think, to have its rank defined—how much soever others may seem to challenge its claim.

It is a wonderful object, and may be described as a gigantic bay-window, projecting from the front as of a cathedral, rising nearly two hundred feet high. The arch reaches to near the crest of the cliff, and is at least forty feet wide and twice that height. The grand window is the result of masses of rock breaking from the slowly crumbling cliff, and these strew the beach below. The crest or bridge over the arch may be easily reached by a foot-path, and while it has a hazardous look, projecting as it does, only a ledge of three feet in width, over the dizzy depth of the flood below, it is often accomplished, although it requires some nerve for its passage. The



view from the crest is exceedingly fine, and one may fancy the scene beneath in the wildering radiance of a full moon, with a boat's company afloat almost under the fairy bridge and the sweet melody of harmonious voices, or perhaps the softened music of the military band at the neighboring fort, blending with the surprising beauty of the whole ravishing encompassment.

Quite probably the general tourist at the island will do what we shall, without waiting to visit other places along the north cliff—leave the same and take the delightful drive eastward through the spicy atmosphere, and come suddenly, within a mile, upon perhaps the vice-royal object in the island, the beautiful picture of which accompanying almost disembarasses the pen from the need of making descriptive comments. The object is named, a little oddly perhaps, "Sugar Loaf," but suggestively of its conical form. It is unavoidably a surprise even to those who have seen its abounding photographs—it rises so strangely and suddenly out of the level forest, whose loftiest trees it overtops, and with whose sombre silence it seems so intensely to sympathize. This curious mighty monolith is a mass of calcareous limestone towering at its apex to the height of one hundred and thirty-five feet from the sod, and that being one hundred and fifty feet above the straits makes the whole elevation of the column but little less than three hundred feet. Its surface is irregular, broken with seams and fissures, and with at least one cave which is of sufficient size to challenge mimic exploration. Lichens, mosses, and shrubs brighten and diversify its otherwise sombre surface. What forces projected this vast boulder so far into the air is a problem for the geologist to wrestle with, but the Mackinac island is itself a great geological riddle.

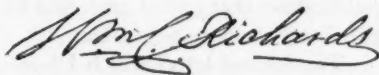
In my own exploration of the island, I followed a suggestion made by a resident of a side-path from the "Sugar Loaf," which by a sharp climb of ten minutes enabled me to reach, quicker than a carriage-party from the same point, not only the greatest elevation of the island, but also a point of vast historic interest, which will very happily link itself with yet another which must not be omitted here. Leaving the rock-pyramid by a dash across some timber, and up a steep ridge, I found myself upon an open plateau, where a strong timber structure surmounted by a broad and seated platform was reached by a flight of steps. I knew that this was "Fort Holmes," and a brief but striking chapter of Mackinac history rehearsed itself in my memory. Mounting the platform I looked southward to the noble fortress, and westward to a memorable spot known as "British Landing," where, on the night of July 17, 1812, Captain Roberts landed his force of British, French, and Indian warriors, and guided in the dark-



ness and silence of the wilderness to Fort Mackinac, surprised, challenged, and captured its garrison. The prominence of this event in Mackinac annals would be far less if this were all there was to tell. The next day the English flag waved in the fresh summer breeze from the crest of Fort Mackinac, and ere long it was raised also upon a new flag-staff, that of a strong fort, built with expedition upon the highest point of the island, and commanding also Fort Mackinac. The able-bodied men of the island were all required to contribute labor in its erection, and it was christened "Fort George," after the reigning British king.

In 1814 an American force made the same landing with the design of taking both the forts and restoring the island to American dominion. The bold enterprise miscarried. Not far from the landing Captain Croghan's confident force encountered an ambushed foe in a sort of forest *cul de sac*, now known as the "battle-field," then a "clearing" environed on all sides save the water-front by a dense wood. Behind every tree a lurking savage or white soldier poured out a murderous fire. The advancing force was effectually defeated, and among its numerous slain was the gallant Major Holmes, so much esteemed and lamented by his comrades that when "Fort George," at the restoration of peace, became an American fort its name was changed to "Fort Holmes." These two points—"British Landing" and "Fort Holmes"—are thus linked in this history. "British Landing" has its own characteristic beauty of land and water view, and "Fort Holmes" from its eyrie, three hundred and thirty feet above the landing commands such a prospect as the eye seldom rests upon.

The modern facilities for reaching this island may be stated in a few words. The Michigan Central railway has stretched its heavy steel tracks from Chicago, Detroit, and Toledo directly to the Mackinac portals, and the Grand Rapids and Indiana railway has done for the western side of Michigan what the Central has for the eastern. Their magnificent trains, with vestibuled drawing-room, sleeping, and buffet coaches, and by close connection with the swift trains in the country, make the journey a "nine days' wonder" and a charming experience. No popular summer resort in all the land is better equipped with comfortable hotels, and thus the tourist may partake of its unparalleled natural beauties with comfort and satisfaction, and study its romantic history while inhaling its health-giving atmosphere.





## THE PAST AND FUTURE OF MEXICO

### TWO UNPUBLISHED LETTERS FROM GENERAL VALLEJO

I have in my possession two letters written by the late General Mariano Guadalupe Vallejo, to the late General Manuel Castro, and both are interesting.\* The first is as follows :

"LACHRYMA MONTIS, *March 6, 1877.*

DON MANUEL: I should not like to have you fail to take the part that belongs to you in the history that will soon be published. The events that took place in 1845, 1846, 1847, 1848, and those related to them up to 1849 and 1850 are of such importance that without the smallest details that you know, you who were an actor in them, the history would be incomplete. Therefore I, as historian, beg you, my fellow-countryman, relative, and friend, to appear as you ought upon the political stage of the time. You must acknowledge that, if illness should take you from us to another world, everything would remain buried in obscurity. Here is my house, my table, etc., where we can paint with broad brush our historic recollections.

Say not that I am importunate, but believe me

Your true friend, (Signed)

M. G. VALLEJO."

Brief as this letter is, it illustrates most clearly the interest that General Vallejo took in gathering up historical material from the men who were best able to furnish it. He was a man who kept up historical research to his dying day. There is a small book of which only a few copies were printed that also shows how full of suggestions was this great general. It is a mere pamphlet, written and printed by Vallejo long before the American conquest. He compares the open roadstead and the surroundings of Monterey, then the capital of the province, with the situation and advantages of Yerba Buena, where San Francisco now stands. He advises the transfer of the seat of government from Monterey to the shores of the great bay surrounded by beautiful valleys. This pamphlet was the first publication that called attention to the commercial and military value of the San Francisco peninsula.

The second letter which I have fortunately secured describes the experiences of the general in the city of Mexico. Its particular attractive-



ness consists, I think, in the fact that General Castro, to whom it was written, was one of the leaders of the "Irreconcilables," the old native Californian patriots, who never lost their love for Mexico. General Vallejo, on the other hand, was an American citizen, and had long separated himself from the extremists. Nevertheless, the old-time allegiance to the republic of the south deeply stirred Vallejo's thoughts as he wrote to his former comrade. The general's glittering phrases and the delightful frankness with which he expresses pleasure in receiving a photograph of Diaz, are most characteristic:

"MEXICO, *June 7, 1877.*

TO DON MANUEL CASTRO:

My dear Friend,—

I promised to write you from this place, and fulfill this promise to-day. The cathedral is a rich and costly monument. To the grandeur of its magnificent altars, chapel, choir, naves, and baptistery is added the harmony of an organ that elevates the thoughts to the Supreme Being, and convinces one of the greatness and sublimity of the Catholic faith. The Collegiate church of Guadalupe surprises the imagination. It is larger than the cathedral, and the mind is lost in contemplating these works that of themselves could tell the story of their founders, our Spanish forefathers. The hill of Tepellac, the house where Hernan Cortez lived, the national palace, the castle and woods of Chapultepec, the Molino del Rey, the aqueduct, a mighty work, and the place where the famous battle of Padian was fought—all, all have I seen, my friend! I have passed through a succession of pleasures and sufferings as I trod the land of heroes and martyrs. The great figures of Cortez and Montezuma, their officers and chiefs, their combats, the toils of the Spanish ecclesiastics, the struggle of the conquerors, the resistance of the Indians, their customs, garments, arms, valor, suffering, and destruction, all this has been absorbed by my mind and passed like a panorama before me.

This ancient greatness is contrasted with the pauperization of a city that fast falls to its decay. Yes, my friend, I must confess that however much glory Mexico possesses, it owes it all to the early Spaniards; it owes nothing to their successors. Everywhere one sees the hand of destroying time, the carelessness of the moderns and destruction without reconstruction. It is a terrible picture of dissolution. The convent of San Francisco, an institute of learning from the time of the conqueror, and with it many other monuments, have fallen under the law that appropriates immense properties—the law called "mortmain"—and have been razed to



build private houses. Within a short time, in consequence, we shall find nothing that relates to the faith of those times, so mighty and so rich in history. It appears to me as if the hour of the final judgment had sounded and the fury of destruction is being loosed, so that there remains scarcely time to redeem the state. It is a poor, and yet a beautiful, country, worthy of a better fate. Partisan politics serve as a fire to excite and destroy Mexico. After having raised General Diaz to the presidency, people are now striving to pull him down. Blood, and more blood! I have visited Diaz many times, and have always found him kind, just, full of high purposes, animated by advanced ideas, judging the present with clearness, and appealing bravely to the future. He may be the man who will save the country, but it is almost impossible. There are too many thieving public employees and revolution-loving merchants. From the first I had *carte-blanc*he entrance to the palace, as follows:

‘General Vallejo may enter the presidency at his pleasure, provided he give notice to the adjutant on guard,

(Signed)

DIAZ.’

This was written in his own handwriting, and shows his courtesy, for which reason I refer to it, as well as to his having given me his photograph, inscribed: ‘MEXICO, June, 1877. To General Vallejo from his servant and friend, Diaz.’ Republican simplicity with (the) frankness of a warm-hearted man. Therefore, my friend, we will say, like the great king, ‘May God save Mexico.’

Ever your friend,

M. G. VALLEJO.”

General Castro kept up a constant correspondence with prominent Mexicans, and if his manuscripts are ever edited and published, the volume will cast a new light upon many of the actors in the troubled politics of Mexico during the last half-century. The foregoing letters from General Vallejo were given to me by General Castro about two months before his death. I have others from the same source, besides many notes and memoranda in General Castro's own handwriting, upon the early Spanish schools, and other matters of California colonial history.

Charles Howard Shinn.

NILES, CALIFORNIA.



## THE MONROE DOCTRINE

The "Monroe Doctrine" is a term employed to indicate an international policy that is distinctively and peculiarly American in origin and principle; but just what that policy originally was, when it originated, or by whom it was first formulated, have been matters of dispute. The generally accepted opinion is that it originated with President Monroe, on the occasion of his message to Congress, in December, 1823. But this is at least doubtful. Nearly three years before the date of Mr. Monroe's message, substantially the same principles were enunciated by John Quincy Adams to the British minister at Washington, on the occasion of Russia's suggestion that the United States should join the Holy Alliance.\* They were repeated by Mr. Adams two years later, first to Mr. Rush, American minister at London, and afterwards to Baron Treyl, the Russian minister at Washington.† Nor is it probable that Mr. Adams was the first to promulgate them. They were clearly foreshadowed, if not distinctly outlined, twenty-three years before, by Washington, in his farewell address to the people of the United States. Nay, they probably had a still earlier origin; for it is well known that, from its very organization under the Constitution of 1787, the new republic was beset by foreign agents who sought to commit it, first, to the quixotic schemes of the French democrats, and afterwards to the cause of France in her war with England. The President stood firm against all these importunities; and by his great personal influence and prestige committed the infant government to the policy of non-intervention in the broils of Europe, and non-interference by Europe in the affairs of America.

I think it fair to assume therefore, that the American policy and principles of neutrality formulated in what is known as the "Monroe Doctrine" are coeval with the very existence of our government itself; the logical sequences of the declaration of 1776 and of the treaty of peace of 1782, incident to the character of our republican institutions, developed by the growth of a national public sentiment, and rendered practicable by our isolated geographical position.

However, let us recur briefly to the occasion of their enunciation by President Monroe. It had long been the conceded right of every European state to increase its dominions by pacific means. But this right was

\* Wharton's *Dig.*, I., ch. III., Sec. 57.

† Adams' *Mem.*, 163; Tucker's *Monroe Doctrine*, 12-14.



qualified by the acknowledged right of interference for the preservation of what is known as the "balance of power;" that is to say, whenever the ambitious designs of any European ruler tended to the disturbance of the proper distribution of power, other European sovereigns had the right to interfere to prevent it. This, however, was not held to prohibit the acquisition of territory outside the limits of Europe, nor to include states beyond those limits; because such acquisitions and such states were supposed to have no appreciable influence on European politics. And this right of intervention for the preservation of the balance of power had received full confirmation by positive acts. Thus, at the time of the French Revolution several European sovereigns had avowed the right to put down any revolutionary movement on that continent, even though their aid had not been invoked by the legitimate government; and this claim was subsequently made good by actual armed intervention in the affairs of France, which resulted in the final overthrow of Napoleon.

Soon after this a league was formed, known as the "Holy Alliance," the declared purpose of which was the regulation of the relations of Christian countries by the principles of Christian charity, its real object being the preservation and extension of the power and influence of existing dynasties. It was originally composed of Austria, Russia, and Prussia, but subsequently received the moral support of nearly every nation of Europe, including both England and France; and in virtue of its power and influence the army of occupation was removed from France, and the revolutions in Piedmont and Naples were crushed out. In October, 1822, it held its celebrated Conference of Verona, at which, however, England was not represented, by reason of differences that had arisen at the previous conferences at Paris and Aix-la-Chapelle. Just what those differences were in detail does not now concern us, but the suspicion had become general that the Alliance contemplated the re-conquest of the Spanish-American colonies. England's trade with those colonies had become considerable since the recognition of their independence by the United States; and it was natural that, while she had very little sympathy with the new governments, and had failed to recognize them, she should not favor a measure which involved the re-adoption of the old restrictive policy by which her trade had been hitherto excluded. That the re-conquest of the Spanish-American colonies was proposed and discussed at the Conference of Verona was generally well known at the time; but it did not come out until some months later that a part only of those colonies were to be restored to their Spanish allegiance, while the others were to be apportioned among—the allies.



In view of these facts, and of the general apprehension which followed, President Monroe in his message to congress, December 2, 1823, declared, with the purpose of giving formal notice to Europe, that thenceforth no portion of the American continent would be deemed open to European conquest or colonization, and that the government of the United States would consider any attempt to interfere with the sovereignty of the new republics in South America, or any attempt to colonize any portion of America, as imposing upon it an obligation to prevent it. These official utterances became known as the "Monroe Doctrine," the central idea of which was that "America belongs to Americans." Briefly stated, the "Doctrine" is as follows:

1. No more European colonies on the American continent, but those already established not to be interfered with;
2. No extension of the European political system to any portion of the American hemisphere; and,
3. No European interposition in the affairs of the Spanish-American republics.

It has been said by Count de Lesseps, and repeated by others who ought to have known better, that the "Monroe Doctrine" really had an European origin! The claim is that Mr. Canning, who was then prime minister of England, first proposed it to Mr. Rush, the American minister at London, in August, 1823. The only foundation for this is an alleged "proposal" by Mr. Canning that Great Britain and the United States "publish a joint declaration before Europe" in opposition to the designs of the Holy Alliance "with respect to the Spanish-American colonies," setting forth that while the two governments "did not desire any portion of those colonies for themselves," they would not view with indifference any foreign "intervention in the affairs of those colonies or their acquisition by any third power." Mr. Rush, in making his report of this "proposal" (Mr. Canning called it a "sounding"), stated that, as an inducement to its acceptance, Mr. Canning told him there was going to be a call for a general European congress for the consideration of the Spanish-American question, but that England would take no part therein unless the United States should be represented. Mr. Rush replied that the traditional policy of the United States was opposed to any participation in European affairs; but that with respect to the proposed joint declaration he would agree to it on his own responsibility, on one condition only, namely, that England would first acknowledge the independence of the Spanish-American republics. This was declined, and the declaration was not made.

But the flimsy pretension by M. de Lesseps, that the British premier



was the real author of the Monroe Doctrine, is most effectually disposed of by Mr. Canning himself. In an official communication, dated December 21, 1823, addressed to Sir William Court, British minister at Madrid, Mr. Canning said: "Monarchy in Mexico and Brazil would cure the evils of universal democracy and prevent the drawing of a demarkation which I most dread, namely, America versus Europe." Continuing he said, speaking of his conference with Mr. Rush: "While I was yet hesitating, in September last, what shape to give the declaration and protest, I sounded Mr. Rush, the American minister here, as to his powers and disposition to join in any step which we might take to prevent a hostile enterprise by European powers against Spanish America. He had no powers; but he would have taken upon himself to join us, if we would have begun by recognizing the independence of the Spanish-American states. This we could not do, and so we went on without. But I have no doubt that his report to his government of this *sounding*, which he probably represented as an overture, had something to do in hastening the explicit declaration of the President."\* As remarked by his biographer, Mr. Canning's position was simply that Great Britain would not willingly see the Holy Alliance interfere "on behalf of Spain in her contest with her American colonies." And he adds, significantly, that "so far from assenting to the position that the 'unoccupied parts of America are no longer open to colonization by Europe,' Mr. Canning held distinctly that the United States had no right to take umbrage at the establishment of new colonies from Europe on any such unoccupied parts of the American continent."†

The claim put forth by the editor of his *Diary*, that John Quincy Adams was the first to formulate the "Monroe Doctrine," is not without plausibility.‡ On July 2, 1823, nearly two months before the date of Mr. Canning's "sounding" of Mr. Rush, and fully six months before the date of Mr. Monroe's message, Mr. Adams said, in his letter to Mr. Rush, that the Spanish-American republics "possess all the rights incident to their autonomy as independent states;" that their territories could be "subject to no exclusive right of navigation in their vicinity, or of access to them by any foreign nation;" that, "as a necessary consequence, the American continents would thenceforth be no longer subject to colonization;" and that, being occupied by civilized nations, they would be "accessible to Europeans, and to each other, on that footing alone." A few days later, namely, on the 17th of the same month, as we learn from his *Diary*, Mr.

\* Stapleton's *Canning and His Times*, pp. 195-6.

† *Ibid.*; Wharton's *Digest*, 57.

‡ *Diary*, VI., 163.



Adams told Baron Treyl that the United States would contest the right of Russia "to any territorial establishment on this continent," and that "we should assume distinctly the principle that the American continents are no longer subjects for any new European colonial establishments." It is further suggested that, as a member of President Monroe's cabinet, Mr. Adams was the real author of that portion of the message relating to the Holy Alliance.\* It has been positively stated on the authority of Mr. William Plummer, at the time a member of congress from Pennsylvania, that after the message had been read in cabinet meeting, the President inquired whether it would not be well to leave out that portion relating to the Holy Alliance, when Mr. Adams replied: "Sir, you have my views on that point already, and I see no reason to alter them;" and that Mr. Monroe's rejoinder was: "Well, it is written, and I will not change it now."†

These statements seem to be corroborated by the fact that, before committing his administration to the doctrine which bears his name, Mr. Monroe solicited the opinions of ex-Presidents Madison and Jefferson on the subject. Mr. Madison replied, in substance, that the circumstances of the case, and the relations of the new republics to the United States, were such as to call forth "our efforts to defeat the meditated crusade" of the Holy Alliance. Mr. Jefferson was of the opinion that "our first fundamental maxim should be, never to entangle ourselves in the broils of Europe; and our second, never to suffer Europe to intermeddle with cis-Atlantic affairs."‡

That the Monroe Doctrine neither contemplated intervention by the United States in the internal affairs of the Latin-American states, nor a crusade against any vested European rights on this continent, is manifest from the very words of the declaration itself. It was intended and understood as an authentic protest against any extension of European power and influence on this continent, and in this sense it has always responded to a patriotic public sentiment in this country. It will have to be admitted, however, that our government has not always given it that support which the people had a right to expect. The most lamentable instance occurred in 1850, in what is generally known as the Clayton-Bulwer Treaty, to a proper understanding of which it will be necessary to pass in review the circumstances which led to it.

\* Tucker's *Monroe Doctrine*, pp. 12-14.

† *Penna. Mag. Hist. and Biography*, VI., 358.

‡ Jefferson's *Works*, p. 315. It is interesting to note, in this connection, that Mr. Jefferson's views on this subject had undergone a healthful change after the collapse of the French Revolution.



Something more than a century and a half ago, certain British merchants sent out ships and began gathering dye-woods in the forests of Honduras in Central America. Honduras was then a Spanish province, and, as there had been no previous concession, there was a protest by the government at Madrid. Subsequently, however, Spain granted permission to England to gather mahogany and dye-woods; but the concession conveyed no property in the soil, nor any right of eminent domain. It was simply a permit under certain restrictions to cut and ship dye-woods, and nothing more. But an English settlement soon sprang up there, without having any declared purpose or fixed boundaries; and after the independence of this country this settlement was gradually extended, without much regard for the territorial rights and limits of adjacent free states. Very soon the British government pretended to have made a treaty with an insignificant tribe of Indians called the *Mosquitoes*, who inhabited a narrow strip of country on the coast of Honduras, whereby the Indians were guaranteed "protection." To give color to this pretension, an Indian boy was found who was represented to be the natural son, by a Zambo woman, of a former chief of the tribe. This boy was carried over to Jamaica, where he underwent the farce of coronation as "king" of the Mosquitoes. He was then taken back to Honduras and set up as its nominal sovereign, the real authority being vested in the resident English consul. And all this took place at a time when the whole Mosquito coast country was known to be within the territory and jurisdiction of the free state of Nicaragua, and the Mosquitoes themselves citizens of that republic.\*

This was the condition of affairs in Central America at the time of our war with Mexico. When that war closed the British government exhausted all means in its power, through its accredited diplomatic agents, to defeat any treaty between Mexico and the United States by which the latter might acquire any territory on the Pacific coast; protesting all the while that there was no British "colony" in Honduras, and that England's only solicitude in the premises was the fulfillment of her pledge of "protection" to the Mosquito "king." But so great was her benevolent solicitude for the safety of the "king," that when it became known that the treaty of Guadalupe Hidalgo had been signed, the British fleet, then stationed near Vera Cruz, hastily set sail for the mouth of the San Juan river in Nicaragua, took forcible possession of the little town of San Juan, changed its name to "Greytown," established British authority there, and

\* Nicaragua threw off the Spanish yoke and became an autonomous free state in 1821. It subsequently became a member of the federal union of Central America, but, after the dissolution of 1838, resumed position as a separate republic.



began fortifying the place. Of course, this was an unprovoked outrage upon Nicaragua, and it revealed, besides, a hostile motive toward the United States, since the San Juan river route was then supposed to be the most available channel of communication between our Atlantic and Pacific coasts. It was clearly, therefore, a contemptuous disregard of the principles of the Monroe Doctrine.

A diplomatic agent was soon sent out from Washington, who negotiated a treaty with Nicaragua, by the provisions of which the United States was invested with the exclusive right to open an inter-oceanic ship canal through the territory of that republic, together with the right to establish towns and free ports at the termini of the canal, and to fortify the canal itself from sea to sea. In other words it provided for a canal to be under the exclusive control of the United States. But before this treaty (generally known as the "Hise Treaty") could reach Washington there was a change of administration; and the new administration refused to ratify the treaty, or even to refer it to the senate. A new minister was sent out, who negotiated another convention, providing in general terms for a joint control of the proposed canal by the United States and Great Britain. This was unsatisfactory, owing to the ambiguity of certain provisions; and Mr. Clayton, secretary of state, opened negotiations with Sir Henry Bulwer, the British minister at Washington, which resulted in the convention of 1850, known as the "Clayton-Bulwer Treaty." That treaty not only recognized and adopted the scheme for a "joint protectorate," but contained a clause by which the United States and Great Britain pledged themselves, each to the other, that neither of them would ever "colonize, annex, fortify, or attempt to exercise exclusive control over" any portion of Central America.

Of course this was an egregious blunder, the consequences of which have haunted us for nearly forty years. But there is no warrant for the assumption, sometimes thoughtlessly made, that Mr. Clayton contemplated a deliberate abandonment of the Monroe Doctrine. Primarily, the object was to secure a pledge from Great Britain not to colonize the isthmus; and, secondarily, to stimulate the investment of foreign capital in a great American enterprise at a time when money for such purposes was difficult to obtain. The blunder consisted in unwittingly committing the government to a constructive recognition of the British *status quo ante* on the isthmus. England had already established a protectorate in Balize, and was at that moment exercising jurisdiction within the territory of Nicaragua. And the provision for a partnership control of the proposed land was, besides being opposed to the traditional policy of the



United States, exceedingly unfortunate. It would, in the very nature of the case, have resulted in endless misunderstandings; and thus, instead of proving a bond of friendship, would have been the source of discord. Fortunately, however, we have measurably outgrown this indiscretion, for it is too manifest for argument that the treaty, in so far as it relates to the then projected canal, is now obsolete. And it is equally manifest that the unfortunate provision in Article 8, for an *agreement to agree* "to extend joint protection to any other practicable communications" across the isthmus, cannot any longer, owing to the change of circumstances and other causes, be insisted upon or enforced.

It has been alleged that the principles of the Monroe Doctrine were violated by our government in the case of Louis Kossuth. Briefly stated, the facts are these: Kossuth had fled to Turkey in 1849. His extradition was afterwards demanded by Austria and Russia. But, in September, 1851, he embarked on a United States war steamer, which, in accordance with a resolution of the senate, had been dispatched to carry him to this country as the guest of the nation. He was formally received with honors by both houses of congress, but there was some discussion in both as to whether the course pursued by the government was not a departure from its traditional policy of non-intervention in European affairs.\* The weight of opinion, however, was that it involved no material departure, because, in the first place, there had been no violation of any rule of international law or comity; and, in the second place, the action of the United States government was not guided or influenced by any obligation to, or any agreement or understanding with, any European or other foreign power.†

Again it is said that the Monroe Doctrine has never received legislative sanction; that the President alone has no right to declare principles obligatory upon foreign nations; consequently, that it can have no real validity. Such an argument as this merits little or no consideration. In the first place, congress has never dissented from any part of the Monroe declaration. On the contrary, that body is constructively committed to the doctrine as a whole. All resolutions introduced on the subject have been in support of it. That of January, 1824, by Mr. Clay, was never called up; that of June, 1879, by Mr. Burnside, was merely referred; that of December, 1880, by Mr. Crapo, was unanimously and heartily sustained by the Committee on Foreign Affairs—but the session closed before the report could be taken up, and there have never been any others of consequence.

\* *Congressional Globe*, XXIV., XXV.

† Tucker's *Monroe Doctrine*, 126.



In the second place, every one knows that many rules of international law impose an obligation derived from usage alone. The Monroe declaration is a precedent universally accepted and acknowledged by the American people. It has been confirmed by every president, from Monroe to Harrison, who had occasion to refer to it. It has always been regarded as a matter independent of party politics, hence its persistent assertion by leaders of all political parties. Finally, to say that it has no validity for want of formal legislative sanction is tantamount to saying that Washington's farewell address has none; for neither did that address ever receive formal legislative sanction. And yet every American who knows anything at all about the political history of his country, knows that the recommendations in Washington's farewell address, which embody the very germs of the Monroe Doctrine, have shaped the foreign policy of our government for nearly a whole century.

William L. Scruggs.

CARACAS, VENEZUELA, S. A.

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### TO MY BOOKS: A SONNET

BY CAROLINE ELIZABETH NORTON, *née* SHERIDAN

Silent companions of the lonely hour,  
Friends who can never alter or forsake,  
Who for inconstant roving have no power,  
And all neglect, perforce, must calmly take,  
Let me return to you, this turmoil ending,  
Which worldly cares have in my spirit wrought,  
And, o'er your old familiar pages bending,  
Refresh my mind with many a tranquil thought:  
Till, haply meeting there, from time to time,  
Fancies, the audible echo of my own,  
'Twill be like hearing in a foreign clime  
My native language spoke in friendly tone,  
And with a sort of welcome I shall dwell  
On these, my unripe musings, told so well.



## THE STATE OF FRANKLIN

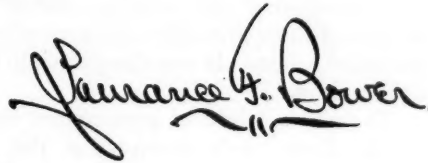
Previous to the Revolution the land now constituting the state of Tennessee was unorganized territory. There were in it, however, several settlements, the chief of which was Watauga. In 1776, at the instigation of Captain John Sevier, the settlers in this unorganized land drew up a petition, addressed to the legislature of North Carolina, applying for annexation to that colony. Their object in wishing this annexation was, as they themselves said, "that they might aid in the unhappy contest, and bear their full proportion of the expenses of the war."

The North Carolina legislature was only too glad to grant the petition, and accordingly the land was formed into a county, named the Washington District, and annexed. This district furnished its full share of men to the Continental army, and remained a part of North Carolina until 1784. In June of that year the legislature decided that it would be better to cede the Washington District to the Federal government, for, consisting as it did of over *forty-two thousand* square miles, North Carolina's share of the war expenses was made much larger than it otherwise would have been. The cession was accordingly made. When the inhabitants of the district heard of the action of the legislature they were greatly incensed, and determined to form a territorial government of their own and apply for admission to the Union. A convention was therefore called, which met August 23, 1784, formed a state constitution, named the state "Franklin," in honor of Benjamin Franklin, and elected John Sevier governor.

The legislature now perceived that a mistake had been made, and as it was still in session it determined to undo what had just been done, and therefore declared the Washington District to be still a part of North Carolina. Laws were then passed giving the district a superior court, organizing the militia into a brigade, and appointing Sevier a brigadier-general. Sevier advised that the purpose of forming a separate government should be abandoned, and that the district should remain a part of North Carolina. But when he found the people to be very strongly opposed to this course he decided also to support the new government, and was inaugurated as governor at Watauga, March 1, 1785. Within two months he had instituted a court, thoroughly reorganized the militia, and made treaties of peace with the Indians, between whom and North Carolina a continuous and devastating war had been waged since about 1760. For



two years the state of Franklin prospered; but in 1787 Governor Richard Creswell of North Carolina issued a proclamation, declaring the government of Franklin to be unlawful, and its officers and supporters to be rebels, and demanding that they at once abandon their government and acknowledge Franklin still to be a part of North Carolina. This command the citizens of Franklin at first refused to obey, but as North Carolina sent troops against them they were overpowered and obliged to yield to Governor Creswell's demands. Governor Sevier was arrested and imprisoned, but was soon released, and took the oath of allegiance to the United States. Franklin became again the Washington District, and was reunited to North Carolina. It was ceded to the United States February 25, 1790, between which time and June 1, 1796, when it was admitted to the Union as the state of Tennessee, it was continued in the territory south of the Ohio river. This was a territory only in name, for it never had a territorial government.

A handwritten signature in dark ink, reading "James G. Bower". The signature is written in a cursive style with a large, looping initial "J" and a long, sweeping underline.

ALLEGHENY CITY, PENNSYLVANIA, 1891



## NECESSITY OF RECURRING TO FUNDAMENTAL PRINCIPLES

The history of the development and formation of our government plainly shows that the people and the framers of the Constitution were desirous of establishing a government which would secure the greatest rights to the individual consistent with the restricted rights of the collective. To accomplish this was no mean problem. Naturally there were embodied in this plan two essentially antagonistic principles, and the question was how to place a check upon these principles so as to prevent one from asserting itself over the other. This was finally solved by adopting a third principle—a principle of fundamental law.

All preceding and existing constitutional governments embodied one or both of these principles, but none of them the third. This was purely of American origin. It was this principle that gave life and substance to the Constitution.

The whole fabric of government rests upon these fundamental principles. Upon their preservation the prosperity of the people largely depends, and it is in the close adherence to them that the government will be protected and true patriotism inspired in all.

Whether this has been faithfully done within recent years may be fairly questioned. There is no doubt but that there has been a growing tendency to foster class legislation, as well as to curtail the rights of the individual far beyond what was originally intended by the framers of the Constitution. Wherein does this spirit lie? Political tendencies are reflections of social and economic tendencies. The material growth of this country has been enormous. Wealth is being concentrated more and more. Specialization of industry is constantly growing. Immense factories of all kinds, equipped with all modern improvements and machinery, are fast supplanting the small workshops. The small tradesman is suffering much from the encroachments of the large dealer. Trusts, syndicates, and combinations are holding sway. Corporations have superseded partnership, and the law of corporations has been greatly extended and modified. Thus the signs of the times point toward concentration of power in all its phases.

All the defects of the national character manifest themselves in the political life of a nation. These are largely the product of the social life, which, on account of its diversified phases and the apparently unlimited



liberty enjoyed by the individuals within the circles that constitute society, often gives impetus to extremes in character that signal great mischief in the political life of a nation. A study of the various groups shows that the faults and defects of the national character first manifest themselves there. It is where the germs of influence are sown and the high hand of "bossism" is first experienced. These evil tendencies so engraft themselves in the nature of the people that they make themselves felt throughout the political life. The tendency, as individuals, to be privileged beings—to enjoy greater privileges than their neighbors—is not without its deteriorating effect. Often, at the expense of law and right, as well as at the expense of one individual or another, or one class and another, through influence, we further our personal ends, which all tends to violate the principle of equal rights.

A nation's character is largely determined by its acts and conduct. With us, undoubtedly, the emotional nature predominates. For a large portion of our legislation which affects fundamental principles is the result of feeling, engendered through prejudice, passion, and the like. This is one of the reasons why we have too frequent legislation. There needs simply to be a ripple upon the sea of public opinion when off we rush to the legislature to stem the imaginary tide of public injury by passing laws poorly drawn and often ill-conceived. Thus our statutes become laden with unnecessary and improper laws. A careful examination of any of our state statutes will show that they contain a considerable number of laws which, if rigidly enforced, would seriously affect fundamental principles.

The present spirit in politics may be characterized as tending toward concentration of power. At every session of the legislature an attempt is made to abridge individual rights. The arguments frequently advanced to establish the necessity of enacting such laws are founded upon the most subtle sophistry. Expediency is often resorted to for the purpose of showing the importance of passing a law. But expediency is a very elastic term, and to determine what is expedient and what is not is generally most difficult. Conditions might arise where it would be expedient to enact a law expressly prohibited by the Constitution, yet an attempt to accomplish this would be severely rebuked. Again, it is argued by analogy that some laws affect individual rights; why protest against the law under consideration? If thus we may argue, where is the line to be drawn? The conclusion does not necessarily follow that, if a law does not infringe upon individual liberty within the meaning of the Constitution, another to be enacted will not. The tendency, however, in late years is to clothe certain supervisory bodies or officials with unrestricted authority to execute these laws,



thereby enhancing the danger of abusing power. The constitutionality of laws of this nature is frequently not questioned until the temporary injury that has been inflicted by enforcing the law is difficult to repair. If legislators would carefully weigh these questions in the light of fundamental principles, and the Constitution, before acting upon them, much money and time might be saved. Absolute individual liberty cannot exist under any form of government, but in order to preserve our institutions it is essential that the rights of the individual be maintained, and any law tending to infringe upon individual liberty should be viewed with suspicion. So far the discriminating sense and justice of the people, the laxity in executing the laws, and the liberal interpretations of the law by the courts, have contributed much to counteract the improper laws that exist upon our statute books. Though these neutralizing elements act as safeguards, still the maxim that "that government is best which governs least" should be paramount in our minds.

The necessity of recurring to fundamental principles manifests itself in this growing tendency toward centralization as well as in the constant extension of corporate powers. These principles are still the living issues upon which the parties take their stand; they alone are the foundations to which the living political issues of the day are to be reduced. They are not issues of the past, as the sentiment so freely expressed during a campaign would indicate. They are the essence of our government. Destroy one of them and the end is inevitable. They are to our government what the three forces of nature are to the planetary system. With their preservation harmony is forever maintained. A close adherence and frequent recurrence to these principles is the only safeguard against socialism and anarchy.

*Franklin A. Becker.*

MILWAUKEE, WISCONSIN.



## THE EVOLUTION OF NAMES

The science of evolution, to which so much modern attention has been given since its specific application by Darwin and his school, is applicable to proper names, music, etc. Indeed, we may say all *effects* are *evolutions*. Touching names, there are some curious facts of special interest to the etymologist—their origin and application.

Not long since an Englishman had five sons. Four of them he named respectively Matthew, Mark, Luke, and John. To follow out his plan, he wished the fifth one named "Acts," but the officiating clergyman kindly persuaded him from this as it would bring ridicule on his family.

In the early history of the world a single name was generally thought sufficient for each person. Both the Old and New Testament illustrate this. It is a rule which has prevailed among ancient people. In Egypt but one was commonly used, as Pharaoh, Potiphar; in Canaan, Abraham, Isaac; in Greece, Diomedes, Ulysses; in Rome, Romulus, Remus; in Britain, Brau, Cardoc, etc. Surnames, or sire-names, were first adopted in England during the days of the earlier Edwards, when John de la Barre became plain John Barre; and Roger atte Hylle was contracted into Roger Hill. We have here the Christian name and surname combined. Darwin, in his *Origin of Species*, could not have presented a clearer case.

About the beginning of the seventeenth century a new departure took place: the innovation of a second personal name. We might call it a variation of species, to complete our analogy. It was a custom, however, rarely followed, and was brought from the continent, where it is said to have originated among the literati, in imitation of the *tria-nomina* of antiquity. It is thought by some that the accession of the many-named of the house of Brunswick rendered it somewhat fashionable. Thus with the seventeenth century. In connection with the eighteenth century, there is a document relating to this period, having the signatures of fifty-six historical characters attached to it. This is the *Declaration of Independence*. In that long list of distinguished names there are only three who have the *tria-nomina* of former days, viz.: Francis Lightfoot Lee, Richard Henry Lee, and Robert Treat Paine. All the rest were content with *one Christian* and one surname only.

There were three great Benjamins, viz.: Harrison, Franklin, and Rush; and plain Thomas Jefferson, Thomas Stone, John Adams, John Hancock.



These and many others did not think it unfashionable in having only two names. In fact, they were exactly in accordance with the custom of the times. How different now with all classes! At the present day a trinity of names seems indispensable. Our greatest modern generals have them, as Ulysses Simpson Grant, William Tecumseh Sherman, George Brinton McClellan. Among statesmen may be mentioned William H. Seward, William Maxwell Evarts, Samuel Jones Tilden, James G. Blaine. It is a process of evolution from the *simple, elementary*, and *primitive* form of usage to a more complex and differentiated system, according to the phraseology of Herbert Spencer.

This theory, of course, need not be accepted as a cast-iron law, but, as Professor Huxley would say, is a "working hypothesis."

The like process of evolution may be traced among the Romans. In their most advanced state of imperial power and development they had a very complete system of nomenclature. The whole empire was divided into different *clans*, called "*gentes*," which were sub-divided into "*families*." To distinguish them, and to separate individuals of the same nation, they usually had three names; viz., the "*prænomen*," the "*nomen*," and the "*cognomen*." The first marked the individual, the second indicated the "*gens*," and the third the "*familiæ*." Thus: In Publius Cornelius Scipio, Publius corresponded to John, Cornelius to Quincy, and Scipio to Adams—in the American name John Quincy Adams.

"Cornelius" pointed out in the above example the "*clan*" or "*gens*," and "Scipio" that the person in question was a member of the family of the Cornelii which descended from Scipio, who, from the habit of leading about his blind and aged father, thus became his "*Scipio*," or staff.

Persons of greatest distinction sometimes received a fourth name, or "*agnomen*"—if a military commander, from the proper name of the conquered country, as Africanus, Germanicus, etc. In addressing a person the *prænomen* was generally used as applicable to citizens, for slaves were not allowed a *prænomen*. It seems that bi-nominated and even single-named heroes were the most distinguished in the world's history, as Moses, Mohammed, Alexander. Of the former may be cited George Washington, Abraham Lincoln, Oliver Cromwell, Martin Luther.

This somewhat interesting subject might be pursued much further, especially in tracing the meaning of surnames; showing how humble the origin of many now proudly held by people once in the lowest ranks.

Thos. Meredith Maxwell.



## GOVERNOR BLACKSNAKE

When I first began to hear of this notable Indian, and very soon afterward to see him occasionally, I was but eight years old. This was in 1836. Governor Blacksnake was at that time head-chief of the Senecas, living upon their reservation along the Allegheny river, just north of the Pennsylvania line, in Catteraugus county, New York. He may also have had some sort of headship relating to wider inter-tribal relations. His residence was a mile above the little village of Cold Spring, ten miles or more from the southern boundary of the reservation. That he had been widely distinguished in "the olden time, long ago," was evidenced by the fact that he had received a beautiful silver medal from the hand of Washington. As I remember it, this medal contained from \$3.00 to \$4.00 worth of fine silver, and bore upon one side the simple legend, "Second Presidency of George Washington." On the obverse was a simple domestic scene, representing a room as it might be in a settler's cabin. In the centre of the farther side was an open chimney with a blazing fire, a babe lay in a cradle, a spinning-wheel stood in one corner, and two or three women seemed busied with in-door work. The old chieftain was very proud of this medal, generally wearing it suspended from his neck by a cord, for which a hole had been pierced. I often saw him in my boyhood, when he was pleased to hand me his Washington medal for inspection. He understood a little of our language, but could not speak it.

The year of Governor Blacksnake's birth was conjectured to be 1736, or close to that time. He died December 26, 1859. If the first date is approximately correct he was not far from one hundred and twenty years of age. In personal appearance he bore a striking resemblance to one of the portraits of Andrew Jackson in his old age. He was very tall, straight as an arrow, and his abundant hair was both white and long. He sometimes wore a blue overcoat, which came nearly to the ground, and I feel quite sure that it was thickly studded with smooth, old-fashioned brass buttons. His figure was at once striking and venerable. He was always kind and agreeable, genial and pleasant to all who approached him. He was unquestionably "a good Indian." The people of his tribe, as well as the whites, treated him with marked deference and respect.

The more distinguished Indian chief Cornplanter, or "Gi-ent-wah-kee," lived sixteen or eighteen miles farther down the river, and within the state of Pennsylvania: I never saw him, but I distinctly remember the day of



his funeral, which my father attended, in 1836. Years afterward I occasionally saw Cornplanter's grave, enclosed within a rude log fence. His house was built of hewed logs, "chinked" and plastered with clay mortar. It was quite an aristocratic affair, for it was two stories high and there were blinds to the windows—about the first I remember to have seen. Some of these blinds were swaying in the wind, attached by one hinge.

Governor Blacksnake, in addition to being a man of authority in his tribe, was an orator to whom his people always listened with profound attention. I shall never forget hearing him, though I did not understand a word of his language. My father's farm adjoined the Indian reservation half a mile from the river, and one of my Indian playmates, "Little Johnny Watts," had died from consumption, and I had frequently gone to the old cabin to see him during his long, wasting illness. One day as I peered into the room where he lay, his poor old mother was indulging in the wildest grief, talking to her poor boy who was insensible and only gasping at long intervals. Presently the gasping ceased—the spirit had fled. This was the first person I ever saw die. Meanwhile, not far from the door, stolid and unmoved, sat the father—"Old Johnny Watts"—making a bow and arrows of hickory wood for the use of the lad in the "Happy Hunting Grounds." A day or two later our family attended the funeral in the forest, near the bank of the river, and some fifty Indians and a few whites were present. The coffin was lowered into the grave, when the father stepped briskly forward and dropped the bow and arrows by its side.

At this moment, with grave and solemn mien, Governor Blacksnake stepped to the top of the mound of earth, and began a half-hour's address to his Indian friends. He spoke slowly and with great deliberation. Some one who understood him informed us that he spoke most kindly of the little boy who was gone, depicting the joys of the new existence upon which he was to enter. He urged his hearers to so order their lives as to be prepared for the better existence in the life to come. I do not remember—I was but a child myself—that I was ever more impressed by the appearance of an orator, except at the first inauguration of Abraham Lincoln. The Indian's figure was tall and commanding, his delivery slow and distinct, his appearance graceful, earnest, full of dignity, his sympathy for the bereaved family evident and touching. They paid his words the tribute of fast-flowing tears—except the father, who looked on unmoved.

Some time later, about the year 1850, an Indian boy—a relative, I believe, of the old governor—was killed by lightning near his house. A sudden shower of rain was accompanied by lightning and thunder. The boy fled to a large apple-tree to seek protection from the pelting rain,



when the deadly bolt came down, killing him instantly. The Indians at once cut down the tree and rolled it into the pit, where it lay until it was consumed by dry rot. I was told that some superstition was connected with the cutting of this tree, but it may have been for the simple reason that it was such a sad reminder of the fate of the little boy.

I knew a young doctor who used to tell his close friends that when Governor Blacksake should die he was fully determined to obtain the body, for the purpose of securing a well-developed skeleton in which all the bones would be hard and the teeth perfect. He used to dilate at considerable length upon the advantages of owning such a splendid skeleton. And then it would possess much historical interest, when, after the lapse of years, one could safely tell whose flesh had once clothed that tall frame. But, alas, for the uncertainty of all human expectations! The bright young doctor had lain in his speedily forgotten grave ten years while Governor Blacksake still lived. Some notes concerning Governor Blacksake have appeared in local historical works, but they seem to me to have been more or less fanciful. It is no doubt true that he fought against our people in the border wars of the Revolution. He is said to have been at the massacre of Wyoming, and to have been among the Indians of western New York who were so terribly punished by General Sullivan in 1779. He must also have made a journey to Washington early in this century. He retained until his very old age a pass given to him by General Henry Dearborn, the secretary of war. It was in the following words:

"To all persons to whom these presents shall come, greeting: It is required of all persons, civil and military, and all others, the good people of these United States, to permit The Nephew, an Indian chief, with his associates, to proceed from the city of Washington to their places of residence, freely and without molestation; and to aid and assist them on their way, as friends of the said United States.

{ Seal of the }  
 { War }  
 { Department. }

Given at the War Office at the city of Washington, this fourteenth day of February, 1803.  
 H. DEARBORN."

Governor Blacksake was the last survivor of the Indian chiefs who had been prominent before their power was broken in the state of New York. He was a man of much native ability, and he retained his influence with the Senecas to the end of his life.

*Lehman A. Smith*



## "THE GENESIS OF THE UNITED STATES"

AN EXPLANATION FROM THE AUTHOR

"The Genesis of the United States" was not published on the plan worked on from 1876 to 1886. When I wrote the preface it did not seem to me worth-the-while to explain this fact, but I now believe that I ought to have done so, and I wish to make the amend, so far as I can, through the medium of the *Magazine of American History*; giving, also, several introductory and illustrative particulars.

In the summer of 1876 I read for the first time "A True Relation of Virginia," by Captain John Smith—"with an introduction and notes by Charles Deane," and "it set me to thinking." It seemed to me that the Pocahontas incident was, comparatively speaking, a small matter in the premises, for we had been taught (in Virginia at least) from generation to generation, to accept Smith's "Generall Historie of Virginia, New-England and the Summer Isles," as the standard authority upon the early English colonization of North America. We are a great nation, and I did not think that we should continue to rely for our ideas on evidence which could be impeached in any way regarding the source of our historic life. The vital questions seemed to me to be: Was Captain John Smith's "Generall Historie" compiled by a disinterested, properly qualified and properly equipped person (or persons) from authentic, official, non-partisan evidence, and in a fair, honorable, and disinterested way, or was it not? Does it convey a complete, accurate, and just idea of the men, motives, and incidents of our first foundation, or does it not? That is, should we continue to accept it as the standard authority upon the early English colonization of North America, and on the faith of it continue to regard the author of it as the founder of the first English colony, as "he that brought New England to light," and as the "Father of English colonization," or should we not?

These questions seemed very important to my mind, and I determined to make a careful study of his work, and I did so. I noted the fact that the whole trend of it was to the glorification of its author, who imagined himself a second Julius Cæsar; that nearly all credit was given to him, and that all blame was laid upon others. And I noted that this was the trait of all the writings known as Captain John Smith's works.



I became convinced that our earliest history "was without form and void, and that darkness was upon the face of the birth of the nation!" While "all people of the Earth were admiring our greatness," we were "prejudicing ourselves and the truth with a lame and parcell-knowledge" of our beginning.

In order to correct, if I could, what I believed to be a great historical wrong, as stated in my preface, I resolved not only to "gather together all that had been written on the subject, so that we might take the whole business into our consideration (which is the only way to make a true judgement)" but also to identify, so far as I could, all of those who were engaged in the enterprise, so that we might thus be prepared to form tolerably correct opinions whenever the more direct evidence might be missing.\*

I began collecting everything that I could find relative to the movement in England and in America, and making notes of all references to every one engaged therein. My plan, at first, was to index all historical matter under chapter headings—one chapter relating to events during a given period in England, the next to a corresponding period in America, and so on. Smith's "Generall Historie" extends to 1624 and after, but the greatest harm done thereby is prior to 1620, and therefore these chapters were devoted to the hitherto neglected period of 1605-1619, inclusive, the material used being written entirely by contemporaries and mostly prior to 1635. I continued to work on this plan until 1886, when, for valid reasons, I was obliged to make a change. After due consideration I decided to allow the American chapters to remain on the stocks and to use the South Virginia portions as a basis for a history of the colony on James river to be completed hereafter. And, as it is of the first importance for a structure to have a solid foundation, I determined to try to supply such a foundation for our national history by giving as complete an idea as now is possible of the movement in England for securing to that country *all* of America between 34° and 45° north latitude, during the crucial period of 1605-1616, which made possible all that came after it. In order to carry out this idea I then adopted the plan, outlined in the preface, on which the work is published.†

In making the change from one plan to another, dealing with such a mass of manuscript, oversights were unavoidable, and I find some opinions expressed, a few statements made, and some notes retained in "The Genesis" which are based on, or have reference to, the omitted portion, and these things may be a little confusing sometimes. The chief diffi-

\* See pp. 807-808.

† See pp. v-xiii.



culty, however, was with Captain John Smith. He has monopolized our earliest history for so long, and my conclusions about him were so different from those of others, that I found it impossible to make so complete and satisfactory a statement in regard to him, his services, his evidence, and his books, as I had done under the original plan. My notes in these premises, being necessarily incomplete and scattered, are therefore the more liable to be misunderstood. And from force of habit I frequently use Smith's name when the reference is not to him personally, but to some statement in some of his works, and I should have made this fact clearer than I have done. Captain John Smith is the old man of the sea of our earliest history. It is impossible for any one to see the men and motives of our first foundation in their true light so long as the John Smith ideas are permitted to obstruct the vision, and therefore it is necessary to place them in their proper partisan light, and according to my conscience and my ability I have tried to do this. I have made no attack on Captain John Smith *per se*. Every line of mine in the direction of his impeachment is based on good authority, and is in the legitimate line of defense of our founders from his attacks, claims, and charges. I contend for true history, against partisan stories; for the honor of our birth as a nation, against the narrow-minded John Smith ideas; and whatever merit "The Genesis" has is due to these facts. My opposition to the Smith ideas, to the claims for Smith, and to the charges against others presented in the various publications known as Captain John Smith's works, furnished the motive power for my task, the prime purpose of which was to obtain and to convey a complete and just idea of our genesis. If the acceptance of Smith's stories as history had done this there would have been no cause for this desire which inspired me, and my long labor could have produced no good fruit; but the result of my collection in the historical and biographical way makes a negative answer necessary to each one of *the vital questions* regarding Smith's "Generall Historie." It may be that "The Genesis" illustrates chiefly the sins of omission, and the American portion (still on the stocks) the sins of commission, but either will reveal enough historical sin to justify a protest against the acceptance of Smith's story as the standard authority on the early English colonization of America, and to warrant my effort in behalf of the true source of our historic life, in behalf of justice to our founders.

"The Genesis of the United States" should be as interesting and valuable to a citizen of one part of this country as another. The narrative is located in London, because that city was the chief basis of operations, and no attempt is made to treat especially of events in either of the col-



onies; but the greater part of the present territory of the United States was really the issue at stake. And although the managers of the movement became convinced in 1609 that James river afforded the most strategical position at which to make the concentrated effort for taking the first firm hold on the English "lot or portion of the New World," we see that the crown of England and His Majesty's council for the North and South Virginia colonies continue at all times to claim to protect, and do not at any time yield to any foreign power whatever, any part of North America between 34° and 45° north latitude. And we also see that many of those who "started the ball rolling" by inspiring the movement, were instrumental in keeping it going by aiding in planting the New England colonies, and thus making possible all that has followed.

The *Mayflower* was sent out by the London Company for James river, although it appears that there was an understanding between the Earl of Warwick and Sir Ferdinando Gorges on the one part, and Captain Thomas Jones and others on the other part, that the pilgrims should be landed near the Cape Cod fisheries. There is much evidence going to show that the settlement of New England at this time was a result of the factions and controversies then obtaining in the London Company, and that many of the same men, inspired by many of the same motives, were at the helm in the settlement of both North and South Virginia. In fact the colonies in America—Virginia, New England, and the Summer Isles—were all results of the same movement, the crucial period of which I write.\*

It will be of especial interest to many New Yorkers to note the active part taken by the Protestants of the United States of the Netherlands in settling our first colony. The fact that John Smith speaks of them as "dam Dutchmen" goes to prove that they were men of consequence; and the fact that one of the first letters sent from Jamestown was written in Latin by one of them indicates that they were men of education. This letter was to John Porg, Esq., who was afterwards the first speaker of the first house of representatives in America. One of the first recorded shipments of tobacco from Virginia was by a Dutch ship, *The Flying Horse of Flushing*, in 1615. But the first negroes were not brought to Virginia by a Dutch man-of-war, as stated in Smith's history. They were brought in by "that piratical ship, *The Treasurer*," whose unwritten history is as intensely interesting as that of any craft that ever carried aloft the red-cross of St. George.

It was necessary to make the biographies as brief as possible, and therefore I could not give the numerous authorities (see p. 808) from

\* Preface, xiii-xv.



which they were compiled; but I hope that no one will think that I wrote the sketch of Smith, or indeed of any one, without care, for no human being could have been more careful than I was. My reasons for stating that Smith began his travels abroad after June 26, 1599, were: 1st. In his Dedication to his "Description of New England," in June, 1616, he says they began "Neere twice nine yeeres" before 1599. 2d. In his letter to Lord Bacon in 1618, he says "19 yeares" before 1599. 3d. In his "True Travels" he states that peace had been concluded in France before he went to the Low Countries, *i. e.*, he went there sometime after May 2, 1598. 4th. He says that he went abroad with "Master Perigrine Barty," and the records place the date of Bertie's going after June 26, 1599. Bertie was then but a youth, having been born in 1585, and not in 1575 as sometimes stated.

As to the "strange inventions," the title-page of Smith's "True Travels" states that they were "his [Smith's] stratagems"; the table of contents, and also the heading of the chapter, that they were "stratagems by Smith"; and the chapter itself, continuing a quotation, ". . . a Torch seene to the Towne. Kisell inflamed with this *strange invention*; Smith made it so plaine." And near the end of the chapter we are told that Kisell "occasioned the author" (Captain Smith) of the strange inventions a good reward, etc. The collecting of traveller's tales from strange countries of strange people was a hobby with the Rev. Samuel Purchas. A great deal in many of these tales published by him rests, like the baseless fabric of a dream, solely on the imagination of the narrators, and many of his notes thereon leave the impression that Purchas was a hobby-ridden man. What I wrote of Smith and the Turks was based on authentic history, which conflicts with the Smith incidents as given in the Ferneza story. Since I wrote my sketch in 1888 this matter has been looked into most searchingly by Lewis L. Kropp, with the like result, and therefore it will not be necessary to cumber this article with the tedious details, as they have been given by Mr. Kropp in *London Notes and Queries*, January 4 to April 12, 1890, inclusive.

The reader is doubtless aware that Sigismund Bathori, prince of Transylvania, and Sigismund III., king of Poland, were different men; that Michael, the Vayvod of Wallachia, was murdered a month before the fall of Stuhl-Weissenburg, and that an official patent in order to have a legal value must be signed with the legal title. James I. signed with his legal title, and Sigismund would have done likewise if he had signed at all. He was *never* "Duke of Transylvania," and the title in the Smith patent was *never* his. This "patent" was evidently a forgery, without legal value,



and has been so pronounced by the Hungarian Heraldical and Genealogical Society of Budapest; but I do not hold Smith entirely responsible therefor. There is evidence, which I am now looking into, that Smith, like Coryate, finally fell into the hands of several of "The Right Worshipfull Fraternitie of Sireniacall Gentlemen, that met the first Friday of every moneth, at the signe of the Mere-maid in Bread-street in London." This celebrated club gave Coryate "a free passe to all Princes and Potentates for the securitie of his peregrinations." After July 26, 1602, a pass from Sigismund was almost valueless, and his ducats were not abundant.

It was not in the scope of "The Genesis" to give more than an outline of Smith's services in Virginia, and this I believe to be correctly given. I certainly do not wish to be unjust to him, and when I do write of these things in my history of the colony on James river, I shall try to give him all the credit that he deserves as a colonist; but I shall not sacrifice everything and everybody to him, as has been done on the faith of his own history. I shall also try to be just to the men who gave their time, their talents, and their lives to the founding of the first English colony in America, and this has never been done, and never could be done by any one who relied on the partisan John Smith stories, or on any other partisan evidence whatever. Very few of the official records of the colony or company have been found,\* and most unfortunately, as there were at times bitter factions both in the colony and company. Much of the evidence that remains is bitterly partisan even to crimination and recrimination, and therefore it is frequently hard to feel sure of one's ground. The most reliable evidence, however, I believe to be on the side of the officials who died at their posts in Virginia, and of the managers in England who, "with constant and patient resolution," carried the colony through the crucial period; but even if this were not so, justice would not allow us to condemn these managers and their faithful agents on any evidence whatever without giving a hearing to their side of the case, and patriotism would require us to give to those who planted *this grain of seed* the benefit of every doubt.

There is no question as to the fact that the Oxford tracts are entirely favorable to Captain John Smith. The question for us to decide is:—are we justified in accepting as true the vast claims for Smith (who was then in England and interested in the publication) and the grave charges against others (who were then dead, or absent at their posts in Virginia) contained in these tracts? The head-notes on pp. 596-601, were only intended to place the reader on his guard; they are not at all exhaustive,

\* Preface, vi-xii.



and it is not to my purpose to go into the discussion of this question now. I only wish to make my meaning clearer on several points.

The first cape-merchant, Thomas Studley or Stoodie, died August 28, 1607, and Captain John Smith himself was acting in the dead cape-merchant's capacity during a large part of the time covered by the second chapter; in fact, for the events related of Smith's captivity he was, of course, the only authority, and unless there was deception, his name would have been signed to that chapter. Captain John Martin's conduct and acts had been looked into, and sustained by the council for Virginia (who were the real judges as to the value of the services of their agents in Virginia, and as to the condition and conduct of affairs there), and they had sent him back to the colony in command of a vessel, and he was then absent in and devoting his life to Virginia. Therefore I protested against his condemnation on the evidence of *Ananias* Todkill.

As to the compiler, Richard Pot, or Potts, I wished to make the point that a compilation in favor of the leader of a faction, made by one who was said leader's clerk during, at least, a part of the time of a bitter factional contest, relative to the events during, and of, the said factional strife, even at the very best, is only partisan evidence—it is certainly not history. It stands almost exactly on the same footing as if it had been compiled by the leader himself, which in this instance I believe to have been largely the case. I was perfectly correct in classing the tracts as unauthorized, privately printed, partisan publications. But leaving all debatable questions, like these tracts, out of the controversy altogether, Captain John Smith in his own acknowledged prefaces, epistles dedicatory, and various writings has claimed so much for himself that it is not possible for us to take any half-way ground regarding him. The colonies in *America* were either as he says, "*all pigs of his sow*" or it is charitable for us to consider him in *England*, circulating his petitions, printing his praises, peddling his wares, and "*fondly imagining vain things,*" as a character of the time in which he lived.

"Where actions speake the praises of a man,  
There, Pennes that use to flatter silent be."

*Alexander Brown.*

NORWOOD P. O., NELSON COUNTY, VA.



## MINOR TOPICS

### HENRY WARD BEECHER'S DISTRICT SCHOOL

It was our misfortune, in boyhood, to go to a district school. A little, square, pine building, blazing in the sun, stood upon the highway, without a tree for shade or shadow near it ; without bush, yard, fence, or circumstance to take off its bare, cold, hard, hateful look. Before the door, in winter, was the pile of wood for fuel ; and there in winter were all the chips of the winter's wood.

In winter we were squeezed into the recess of the furthest corner, among little boys, who seemed to be sent to school merely to fill up the chinks between the bigger boys. Certainly we were never sent for any such absurd purpose as an education. There were the great scholars ; the school in winter was for them, not for us pickaninnies. We read and spelled twice a day—unless something happened to prevent, which did happen about every other day. For the rest of the time we were busy in keeping still. And a time we had of it indeed ! Our shoes always would be scraping on the floor, or knocking the shins of urchins who were also being educated. All of our little legs together (poor, tired, nervous, restless legs, with nothing to do !) would fill up the corner with such a noise, that every ten or fifteen minutes the master would bring down his hickory ferule on the desk with a clap that sent shivers through our hearts to think how it would have felt if it had fallen somewhere else ; and then, with a look that swept us all into utter extremity of stillness, he would cry, "Silence, in that corner !" Stillness would last for a few minutes ; but little boys' memories are not capacious. Moreover, some of the boys had great gifts of mischief, and some of mirthfulness, and some had both together. The consequence was that just when we were the most afraid to laugh, we saw the most comical things to laugh at. Temptations which we could have vanquished with a smile out in the free air, were irresistible in our little corner where a laugh and a stinging slap were very apt to woo each other. So we would hold on and fill up ; and others would hold on and fill up too ; till, by and by, the weakest would let go a mere whiffet of a laugh, and then, down went all the precautions, and one went off, and another, another, touching off the others like a pack of fire-crackers ! It was in vain to deny it. But, as the process of snapping our heads and pulling our ears went on with primitive sobriety, we each in turn, with tearful eyes and blubbering lips, declared, "we didn't mean to," and that was true ! and that "we wouldn't do so any more," and that was a fib, however unintentional, for we never failed to do so again, and that about once an hour all day long.



A woman kept the summer school—sharp, precise, unsympathetic, keen, and untiring. Of all ingenious ways of fretting little boys, doubtless her ways were the most expert. Not a tree was there to shelter the house. The sun beat down on the shingles and clapboards till the pine knots shed pitchy tears, and the air was redolent of warm pine-wood smell. The benches were slabs with legs in them. The desks were slabs at an angle, cut, hacked, scratched, each year's edition of jack-knife literature overlaying its predecessor, until in our day it already wore cuttings and carvings two or three inches deep. But if we cut a morsel, or stuck in pins, or pinched off splinters, the little sharp-eyed mistress was on hand, and one look from her eye was worse than a sliver in our foot, and one nip of her fingers was equal to a jab of a pin!—for we had tried both. We envied the flies—merry fellows, bouncing about, tasting of that apple-skin, patting away at this crumb of bread; now out of the window, then in again: on your nose, on your neighbor's cheek, off to the very schoolma'am's lips, dodging her slap, and then letting off a little, real, round and round buzz, up, down, this way, that way, and every way. As for learning, the sum of all that we ever got at a district school would scarcely cover the first ten letters of the alphabet.—*John R. Howard's Study of Henry Ward Beecher.*

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#### JOHN ADAMS AS A SCHOOLMASTER

In the summer of 1755, John Adams, when not quite twenty years of age, became the teacher of the grammar school in Worcester, Massachusetts, then a town of fifteen hundred inhabitants.

Considerable uneasiness was manifested in the beginning of this school experience. John Adams craved a larger sphere. The large number of "little runtlings just capable of lisping A B C and troubling the master" made the school to him a "school of affliction." In spite of Doctor Savil telling him for his comfort that by "cultivating and pruning these tender plants in the garden of Worcester, he would make some of them plants of renown and cedars of Lebanon," he was certain that keeping it any length of time would make a "base weed and ignoble shrub" of him. Worcester, at that time, was not what it was even before the century closed. Twenty-eight years were to elapse before the running of the first regular stage from Boston to Worcester, eleven years before even the stage should pass through Worcester from Boston to New York. Many years were to pass before the first passenger train should run over the Boston and Worcester railroad. There was comparatively little knowledge of the outside world, since it was twenty years before the *Massachusetts Spy*—the first publication in Worcester—was published, and seventy before a daily paper was issued there. In this lonely life



among strangers, the new school-teacher turned to the friends who had cheered his college days, particularly to Charles Cushing and Richard Cranch. At one time he longed for a letter from Richard Cranch to "balance the inquietude of school-keeping." He requested him to tell his friend Quincy that a letter from him written with that "elegance of style and delicacy of humor" which characterized all his performances, would help make him a happy being once more. All correspondence was effected with difficulties, since it was twenty years before the establishment of a post-office in Worcester.

In the diary which John Adams began while in Worcester (November 18, 1755) he gives a picture of his school. "I sometimes in my sprightly moments consider myself in my great chair at school, as some dictator at the head of a Commonwealth. In this little state I can discover all the great geniuses, all the surprising actions and revolutions of the great world in miniature. I have several renowned generals but three feet high, and several deep, projecting politicians in petticoats. I have others catching and dissecting flies, accumulating remarkable pebbles, cockle shells, etc., with as ardent curiosity as any virtuoso in the Royal Society. Some rattle and thunder out A, B, C, with as much fire and impetuosity as Alexander fought, and very often sit down and cry as heartily upon being outspelt, as Cæsar did, when at Alexander's sepulchre he recollected that the Macedonian hero had conquered the world before his age. At one table sits Mr. Insipid, foppling and flattering, spinning his whirligig or playing with his fingers as gaily and wittily as any Frenchified coxcomb brandishes his cane or rattles his snuff-box. At another sits the polemical divine, plodding and wrangling in his mind about 'Adams fall, in which we sinned all,' as his primer has it. In short, my little school, like the great world, is made up of prigs, politicians, divines, fops, buffoons, fiddlers, sycophants, fools, coxcombs, chimney-sweepers, and every other character drawn in history or seen in the world."

John Adams' three years of school training left a lasting impression on his mind and character. When he was an old man in the retirement of his Quincy home, looking back over a life honored even with the presidency of the nation, he said, that while he kept school he acquired more knowledge of human nature than while he was "at the bar, in the world of politics, or at the courts of Europe." He went so far as to advise "every young man to keep school," for it was the "best method of acquiring patience, self-command, and a knowledge of character." It will always be a pleasant thought that the school in Quincy, now under the care of Dr. William Everett, is a legitimate outcome of John Adams' successful three years as schoolmaster in Worcester.

ELIZABETH PORTER GOULD

CHELSEA, MASSACHUSETTS.

*Extract from an Article in "Education" for April, 1889.*



## RECONSTRUCTION

[The following lines from an old number of the *New York Evening Post*, in 1866, exhibit the differences of opinion that existed without reference to party—both writers being “Boston boys” and Republicans—as to the best policy to adopt with respect to the political treatment of the southern states immediately after the conclusion of the civil war. “Hosea Biglow” was the *nom de plume* of James Russell Lowell, “Jotham Twitter” that of Charles K. Tuckerman.—EDITOR.]

## JOTHAM TWITTER TO HOSEA BIGLOW

EXTRACT FROM MR. HOSEA BIGLOW'S POEM IN TH' "ATLANTIK MUNTHLI"  
ON REKONSTRUKSHUN

Speakin' of the South, Mr. Biglow says :

“ Ez for dependin' on their oaths an' thet,  
 'T wun't bind 'em more'n the ribbin roun' my het ;  
 I heared a fable once from Othniel Starns,  
 Thet pints it slick ez weathercocks do barns :  
 Once on a time the wolves hed certing rights  
 Inside the fold ; they used to sleep there nights,  
 An', bein' cousins o' the dogs, they took  
 Their turns et watchin', reg'lar ez a book ;  
 But somehow, when the dogs hed gut asleep,  
 Their love o' mutton beat their love o' sheep,  
 Till gradilly the shepherds come to see  
 Things warn't agoin' ez they'd ough' to be ;  
 So they sent off a deacon to remonstrate  
 Along'th the wolves an' urge 'em to go straight ;  
 They didn' seem to set much by the deacon,  
 Nor preachin' didn' cow 'em, nut to speak on ;  
 Fin'ly they swore thet they'd go out an' stay,  
 An' hev their fill o' mutton every day :  
 Then dogs an' shepherds, arter much hard dammin',  
 Turned tu an' give 'em a tormented lammin'.  
 An' sez, ' Ye sha'n't go out, the murrain rot ye,  
 To keep us wastin' half our time to watch ye !'  
 But then the question come, How live together  
 'Thout losin' sleep, nor nary yew nor wether ?  
 Now there wuz some dogs (noways wuth their keep)  
 Thet sheered their cousins' taste an' sheered the sheep,  
 They sez, ' Be gin'rous, let 'em swear right in,  
 An' ef they backslide, let 'em swear ag'in ;  
 Jes' let 'em put on sheep-skins whilst they're swearin' ;  
 To ask for more 'ould be beyond all bearin'.



'Be gin'rous for yourselves, where *you're* to pay,  
 Thet's the best practice,' sez a shepherd gray ;  
 'Ez for their oaths, they wun't be wuth a button,  
 Long'z you don't cure 'em o' their taste for mutton ;  
 Th' ain't but one solid way, howe'er you puzzle :  
 Till they're convarted, let 'em wear a muzzle.' "

Dear Mister Biglow, mebbly you'r all right,  
 But sumhow 't doesn't seem to suit me quite ;  
 Your mutton argyment smells ruther strong,  
 And I don't like strong mutton, right or wrong.  
 P'raps southerners *is* "wolves," as your great poem  
 In slick smooth words o' rime contrives to show 'em ;  
 But ef they be sich, 'twon't do narry good,  
 For "muzzlin' " wolves don't make 'em hate their food ;  
 'Twill only make 'em hungrier, and then you  
 Will find they'd sumhow like to eat you too.  
 Fact is, these 'ere restriktions stirs their bile—  
 Might's well try to put out fire with ile.  
 Ef a chap hates you, it won't change his mind  
 To git a rope and tie his hands behind ;  
 P'raps nothin' will, but ef there's eny cure  
 It's human kindness, that I'm sartin sure.  
 When a boy's bad, it ginr'lly makes him wus  
 To try the prison displin on the cus ;  
 Jest turn him off and send him to the bad,  
 Or else use morril swashun with the lad ;  
 Least ways when once you've licked him, he will see  
 That you'r his master and yer mean to be ;  
 Arter he's down, it taint no use to lick,  
 Jest leave him be, an he'll git awful sick  
 Of his derved nonsense : naterally at fust  
 He'll be rantankerous, like as if he'd bust ;  
 'Taint nothin' but the pison wurkin out,  
 Which kind o' makes the sore to swell and pout ;  
 So don't git anxious, by'm by he'll see  
 That come to think on't, might's well agree,  
 And take things as they is : s' longs *don't pay*,  
 Folks aint sich fools 's to allers go one way.  
 The South 'll find the North don't want a thing  
 That aint all square for both, an' that 'll bring  
 Out o' the darkness sich a flood o' light



That nobody 'll know there's ever bin a fight :  
 I know there's black sheep in that southdown lot,  
 But they 'll die out o' fever or the rot.  
 'Taint yourn, nor mine, nor no man's single powers,  
 But the *hull people* rules this land of ours ;  
 An' they, you know, hev spoke right out like thunder—  
 "What God has jined let no man put asunder."  
 And no man can't do nuthin o' the kind,  
 So don't let fear o' that rile up yer mind.  
 Jest *trust 'em* ; don't be scared, they ain't all fules,  
 And good and bad ha' *got t'* obey the rules.  
 Ef I was plannin' for to rob a till,  
 And *master watched me*, I would rob it still ;  
 But ef he said, " Jotham's a man I trust,  
 Here, take the keys "—ef I'd steal *then*, I'm cust.  
 That airs *my* theory, howsoere you mix it,  
 And that's the way the people 'll have to fix it.  
 I know it's risky, but so's all things risky,  
 And nater's like a horse that's young and frisky ;  
 Keep him tied down, as you'd tie down the South,  
 And put a pesky gag inter his mouth—  
 An' take my word for 't, it'll come to pass  
 You've made yer horse a stubbin, dogged ass.  
 My idee is ter love 'em—not ter loath 'em :  
 Then they'll love *us*, d'yer see ?

Yours treuly

JOTHAM TWITTER

NEW YORK, *April*, 1866.



## ORIGINAL DOCUMENTS

## UNPUBLISHED LETTER OF ROBERT MORRIS, 1797

[Contributed by Lawrence F. Bower]

Jn<sup>o</sup> Nicholson Esq<sup>r</sup>N<sup>o</sup> 4 Hills Dec<sup>r</sup> 18th 1797

Dear Sir

I have just rec'd your Budget containing No 21 to 10 inclusive of this date and to be sure a damnable scene it opens after all that we have gone through already. I see by No. 1 that you are not yet out of the *Woods* with Myers & Musgrove but I hope Tilzhinar's report will settle it altho I am always fearfull and doubtfull as to what depends on him. You must be as clear as a *Dye* to carry his *vote* If Mr. Truman attends as you propose in No 2 the meeting of Gen<sup>l</sup>. Stewarts creditors it will answer the purpose of letting us know what passes in regard to our Notes which is all I had in view, and what is said at that meeting will I dare say apply to the other, that is to Mr. Clinoachan's. I have signed the letters sent with No 3 to the Trustees of the Aggregate Fund of the Comm<sup>rs</sup> of the City of Washington and will forward the same in the morning. I believe (in reply to No 4) that I shall surmount the difficulties of Le Roy & Bayard & if I do None shall ride behind without my consent. No 5 is truly distressing and alarming. Jn<sup>o</sup> Allen has no cause of Wrath against me, other than my not having been successful in various attempts to raise money to pay him, probably he is exasperated at me on account of Ashley's nonperformance of the promise which you know he made in respect to the debt. This stroke must if possible be parried, it is really too hard to have my Furniture sold for a debt I do not owe. To No 6 I reply that I should suppose you never could entertain a doubt of your access to any papers in my possession which is a right that you should have access to—I never doubted you on the contra side of that question. When Jacob Baker's rider comes as you mention in No 7 it shall have due attention. Mr. Rushard has the letter No 1 of this day and either has called by this time or will call on you. He is intimate with Durponceau and is the best hand we could get to settle or state that business.

No 9 brings forth a Cursed scene, Hunter's suit is for \$10400, One of those abominable drafts which I made for your use & dat<sup>d</sup> the beginning of Aug<sup>st</sup> 1796 which you deposited with Edw<sup>d</sup> Fon to raise Money before you went to Washington & which Fon sold for  $\frac{2}{3}$  on the  $\pounds$ . Hunter bo<sup>t</sup> it I suppose for that price & now he is not only to get 2% for his  $\frac{2}{3}$  but I suppose I must go to Jail for it. I have sworn in this case to cause of defense and yet there was Judgement and now that Judgement sits on side in order to compleat the Mischief. By Heaven this is too much and I can ill brook it. Ely is for \$4000 I endorsed for your use & it was dated June 7. 1796 at 4<sup>m</sup> and issued at the time the other is for \$4500 issued at the same time but dated the 20 August 1795 at 15 months. What consideration you received for these I do not know as I endorsed them at your request. I



know nothing of the other two mentioned in Mr. Gibson's letter, "on Wilson & Nicholson \$1500, Same & Same 1400 unless they are better explained" As to what we are to do, I believe we had best march to P. Street & put an end to the damned rascality of the Law at once.

Reed & Forde have too strong a hold of the Glass for me to draw it out of their grasp but I will ask Forde when I see him which I suppose will be tomorrow. I will assail Mr. Sansom again upon Allen's case, do you also, his judgement will draw a share of the Money for which my Estates were sold and if Sansom will give his Note for the bal<sup>e</sup> at six months it will save our Furniture & you shall apply to J. Baker directly not to advertize. I shall see Mr. Sansom tomorrow and will make a serious push at him, altho I had in my mind planned to besiege him for another object, Oh Lord! Oh Lord! What are we coming to? "Answer," The Stool of Repentance

Yours

Rob<sup>t</sup> Morris

Jn<sup>o</sup> Nicholson Esq<sup>r</sup>

#### LETTER FROM PHILIP CORTLANDT LIVINGSTON

A MIDSHIPMAN ON THE FRIGATE "CHESAPEAKE" \*

[From the Van Cortlandt Papers, contributed by Mrs. Pierre Van Cortlandt]

U. S. FRIGATE *Chesapeake*  
BOSTON April 23d 1813.

DEAR BROTHER

We arrived in Boston on the 9th. I Beg you will forgive My not writing to you Before, I have wrote to Mother and got an Answer, I have only to State that I am well. I hope these few lines will find you well and your family. I think Capt Evans will take the *Constitution*, if he does I will try and come home.

The *Chesapeake* will Be ready for Sea in 40 days—The *Constitution* Wont Be Ready for sea this three months. We have had a Cruise of 115 days. We have taken 5 Prizes in All which will amount to four Hundred Thousand dollars—for my Part I shall have 500 dollars—you must write to me as soon as you possibly can—I want to hear from you all—

I Remain your affectionate Brother

LIVINGSTON

To Mr James Livingston  
Bath  
County of Ransselaer  
State New York.—

\* Philip Cortlandt Livingston, son of Lieutenant Gilbert James Livingston and Susannah Lewis, was born November 17, 1790; killed in the action with the *Shannon*, June 1, 1813.



## NOTES

EDOUARD LABOULAYE—The Hon. John Bigelow in his *Recollections* says: "When I called (in October, 1861) I was conducted into one of a suite of spacious rooms, crowded with books and numerous tables groaning under all the apparatus and teeming with the confusion of active and prolific authorship. The walls were decorated sparsely with curious and rare engravings. I found in Mr. Laboulaye, who presently entered, a gentleman of apparently middle age—he was then, in fact, in his fiftieth year—with a fine, compact figure, about five feet seven inches high, of pleasing address, and altogether an attractive-looking man. He wore no beard, nor had he much occasion for the razor; he had the rich olive complexion which prevails among the Latin race; his voice was gentle and low, though clear and admirably modulated; his hair, thin and brown, was brushed smoothly to the head, which with his black frock-coat buttoned close to the chin—I never saw him dressed otherwise except at dinner—gave him a slightly clerical appearance. Before we separated I managed to come to a perfect understanding with

him in regard to our American affairs, and from that time forth his pen and his influence were always at our service, and that too without any fee or promise of reward other than that which he might hope to realize from the triumph of institutions which for near twenty years he had been annually commending to the civilized world."

MR. LINCOLN'S ANECDOTES—Carl Schurz says: "Although Mr. Lincoln had never studied the rules of logic he was master of logical lucidity. His reasoning he loved to point and enliven by humorous illustrations, usually anecdotes of western life, of which he had an inexhaustible store at his command. These anecdotes had not seldom a flavor of rustic robustness about them, but he urged them with great effect, while amusing the audience, to give life to an abstraction, to explode an absurdity, to clinch an argument, to drive home an admonition. The natural kindliness of his tone, softening prejudice and disarming partisan rancor, would often open to his reasoning a way into minds most unwilling to receive it."

## QUERIES

OLIVER CROMWELL'S DESCENDANTS—Can any of your readers inform me whether Oliver Cromwell has descendants in America? Tradition has it that his daughter Elizabeth, wife of James Claypole, had a son Joseph Claypole who emigrated to America and married, and that this Joseph Claypole, grandson

of the Protector, had a daughter Edith, who married David Chambers and left issue in America. What is the truth of this?

HISTORICUS

PAUL JONES'S OFFICERS AND CREW—Is there a list of the officers and crew



that Paul Jones had with him on the *Ranger* at the time of his action with the *Drake*? If it is existing, please inform me where it can be found. Is there any record of the names of the officers of a ship's company at that time?

D. T. WALDEN

NEW YORK CITY.

WEST—Lord de la Warr. Collin's *Peerage*, ed. 1741, vol. iv., p. 27, states that John West, Lord de la War, who was member of the King's Privy Coun-

cil, 1730-40, "was appointed governor of New York and New Jersey, July 2, 1737." I find no reference to Governor West in Appletons' *Cyclopedia of American Biography*, nor indeed in any other American work. Did he ever come to America? Did he leave any issue in America? Was he the father of George West of New Jersey, the father of George Gustavus, and grandfather of Moses Gumbo West of New Jersey?

H. E. H.

## REPLIES

GENERAL JACKSON'S BATTLES [xxv. 421]—Of the actions fought between the British and American troops below New Orleans, that of the 23d of December is known as the "Battle of Villere's Plantation." The English give the battle of the 28th of December the name of "La Ronde," upon whose plantation it was mainly fought. The battles of the 1st and 8th of January may be properly termed "Chalmette," as it was upon that ground that they were fought. In the *History of the Rifle Brigade*, by Cope, the three first actions are designated as "Before New Orleans," while that of the 8th is termed the "Lines of New Orleans." The action of the 23d December is also called that of the "Plain of Gentilly," a local name undoubtedly. It would not be improper to call the whole affair the "Battle of Bienvenu;" that would be really the correct designation, as the battle occurred about five miles below the limits of the New Orleans of that day, and the name Bienvenu is given on Latour's map. According to

the same map, all the actions occurred on a strip of land about three miles long and less than a mile wide. This does not include the action on the right bank of the Mississippi river.

DAVID FITZGERALD

MRS. SIGOURNEY'S BIRTHPLACE [xxv. 87]—I often heard in North Lyme the tradition that Mrs. Sigourney was born in that part of Lyme. But I thought Miss Caulkins gave a correct account. And in relation to the birthplace of her father, it may be that the statement in the *Wentworth Genealogy* (ii. 121) is as near the truth as we can reach. "He was born in Franklin, Connecticut, 12th March, 1752; was son of Ezekiel Huntley (a native of Scotland, who died of small-pox in 1760, on his way home from an expedition against the Indians; his wife, Mary Wallbridge, born August, 1730, was over forty years a widow, and died 12th December, 1800, at the house of her son Ezekiel). Ezekiel Huntley, husband



of Sophia Wentworth, joined the first regiment raised in his section of Connecticut in the war of the Revolution, and marched with it to Boston. His first wife, Lydia Howard, died within a year after marriage, and it was for her that his only child was named. He died in Hartford, Connecticut, 13th August, 1839, after a few hours' sickness, with unfrosted hair and unimpaired mind, in his eighty-eighth year."

I think tradition must give way to history.

D. WILLIAM PATTERSON

THE TREE THE WOODMAN SPARED [xxv. 506]—I have in my possession a bit of wood with a memorandum attached to the following effect: "New York, August 24, 1854. This piece of wood is part of the tree which was formerly about to be cut down, when request was made by Mr. Benj. M. Brown, Pres<sup>dt</sup> of the Butchers and Drovers Bank, that it might be left standing; from which circumstance originated the song of 'Woodman Spare that Tree,' dedicated to Mr. Brown by the composer. The tree was the last remaining of two elms which grew near together in the lower end of St. Paul's church-yard, next to the brick engine-house on the corner of Vesey street. Its wide-spreading foliage formerly overshadowed a house, just opposite, belonging to my father, where I was born in 1795, as well as the house of Mr. Brown's father, who was the sexton of St. Paul's when I was young. Passing by there to-day, as the tree was being cut down, I broke off this piece from one of the main limbs."

This account differs essentially from

that given in Applctons' *Cyclopedia of American Biography*, under the notice of Geo. P. Morris. I. J. G.

YANKEE, YANKOO [xxv. 179, 256]—

In this connection it seems almost a duty to record the opinion of Heckewelder, than whom few have been more practically acquainted with the "East-land" Indians. He heard from the lips of the Lenapes themselves the tradition of what their fathers did when "the *Dutchemaan* arrived at *Manahachtanienk*," and subsequently when "the *Yengeese* arrived at *Machtitschwanne*," and he relates it to us. And lest the juxtaposition of *Dutchemaan* and *Yengeese* should not be sufficiently suggestive, he explains, in a foot-note, that the latter is "an Indian corruption of the word *English*, whence probably the nickname *Yankees*." He says that, in New England, the Indians "at first endeavored to imitate the sound of the national name of the *English*, which they pronounced *Yengees*."

On the following page he states: "This name, *Yengees*, they now exclusively applied to the people of New England, who, indeed, appeared to have adopted it, and were, as they are still, generally through the country, called *Yankees*, which is evidently the same name with a trifling alteration." Lastly, he relates an incident of his own passage through Greentown, Ohio, in 1808, during which he heard an Indian exclaim: "What a number of people! All *Yengees*! No! one *Quackel*!" That the name *Yengees* existed among the Indians as a corruption of *English* is surely proven; can no one settle the affiliation of *Yankees*? A. ESTOCLET



## SOCIETIES

NEW YORK HISTORICAL SOCIETY—The stated meeting for June was held on Tuesday evening, the 2d instant, President Hon. John A. King presiding. The librarian reported among the donations to the collections a valuable broadside, printed at New York in 1775, giving the names and rank of the officers of the four New York regiments raised for the Continental service. This interesting paper was presented by Mr. L. S. Lobdell, of New Orleans. Mr. Henry Ten Brook Gamage presented to the gallery of the society a portrait in oil of his grandfather, Henry Ten Brook, painted in 1814 by John Paradise.

The paper of the evening, entitled "The Founding of Jersey City," was read by the Hon. Charles H. Winfield, the well-known historian of Hudson county, who gave a graphic account of the struggle to establish the now famous metropolis of New Jersey. The society adjourned to meet on the first Tuesday in October.

VIRGINIA HISTORICAL SOCIETY—At a meeting of the executive committee of this society on the 6th of June, 1891, the following officers were elected for the ensuing year: President, Hon. William Wirt Henry, *vice* Hon. A. H. H. Stuart, deceased; first vice-president, Hon. J. L. M. Curry, LL.D.; second vice-president, Colonel Archer Anderson; members of the executive committee, Robert M. Hughes, Esq., Dr. Bennett Wood Green. Mr. Henry, who had been appointed at the last meeting to prepare resolutions to the memory of the Hon.

Alexander Hugh Holmes Stuart, late president of the society, reported the same, which were adopted and ordered to be published in the Richmond papers.

Many gifts of books and relics were reported, among which, of special interest, were: an original portrait in oil of Bishop Richard Channing Moore, from Dr. E. T. Robinson, Richmond; the sword of Captain John Dupuy, used in the Revolutionary war, from his descendant, Powhatan Dupuy, Esq., Richmond; "authentic papers seized at St. Eustatius in 1781," presumed written by a Virginian, a loyalist refugee in England, from Hon. Lyman C. Draper, LL.D., Madison, Wisconsin; various letters of Major William Fontaine, 1781 (describing the surrender of Cornwallis at Yorktown), and others, also from Dr. Draper; a memorial medal of Randolph-Macon College. A medal and a certificate from the directors of the Universal Exposition at Paris, acknowledging an exhibition by the society of its publications, was exhibited. These publications were finally deposited with the French Academy.

THE MAINE HISTORICAL SOCIETY held its May meeting on the 9th in Baxter Hall, Portland, President Baxter in the chair. Dr. James A. Spalding read a very interesting paper giving an account of a United States expedition to Africa in 1843, to punish the murderers of Captain Farwell of Maine, who was a native of Vassalboro, where he left his wife and children while he went out to Africa as a trader. His vessel was wrecked on



the coast, and the natives took him out in a boat and murdered him. The United States sent out the ship-of-war *Saratoga* to revenge his death, and it shelled the coast towns and burned them, many natives losing their lives.

Hon. Josiah H. Drummond presented a carefully prepared bibliography of the laws of Maine. An interesting communication was read from Hon. Horatio King, of Washington, in relation to the old Oxford County Lyceum of Paris. Rev. Henry O. Thayer, of Limington, presented chapters from his volume on the Popham colony, about to be published by the Gorges Society. The paper proved beyond question that the Popham colony left no successors. Special attention was called to the celebration of the Royal Society of Canada at Montreal, May 27. A pressing invitation was received from Major Huguët Latour, the secretary, complimentary to the Maine Society, and the president, Mr. James P. Baxter, was appointed a delegate from this society.

In the evening Secretary Bryant read some extracts from the journal of the Rev. Joseph Moody, of York, date of 1720. Mr. Moody was called "Handkerchief" Moody because he was eccentric and used to hold a handkerchief before his face in public. It was said he did so because he had killed a friend accidentally, and he desired to hide his remorse. Mr. Bryant showed that this and other stories told of Mr. Moody were probably the offspring of men's imaginations like the current gossip rumors that always prevail in small towns and villages. Judge Bonney read biographical sketches of John Tripp

and William Barrows, of Hebron, who were instrumental in founding Hebron Academy, and who did gallant service in the war of the Revolution.

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THE ROCHESTER HISTORICAL SOCIETY at its May meeting listened to a paper on "General Micah Brooks," by J. S. Minard, of Fillmore, New York, in which General Brooks was shown to have been the moving spirit in the Erie Canal project, even before De Witt Clinton became prominent for his advocacy of it. Appropriate action was taken upon the death of Judge James L. Angle, elected president of the society at the April meeting. The Reverend A. H. Strong, D.D., was again made the presiding officer. Upon motion the society united with other organizations of the city in inviting the American Association for the Advancement of Science to hold its annual meeting in Rochester in 1892.

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THE NEW YORK GENEALOGICAL AND BIOGRAPHICAL SOCIETY held its last meeting of the season on Friday evening, June 5, at the Berkeley Lyceum. General James Grant Wilson presided. An interesting address was delivered by General Charles W. Darling, of Utica, New York, entitled "A tribute to Horatio Seymour." General Darling traced the history of Governor Seymour from his school days to his service as governor of the state during the dark hours of the war. At the conclusion of the address a vote of thanks was given the lecturer. The next meeting of the society will be held on the second Friday in October.



## BOOK NOTICES

**THE SPANISH CONSPIRACY.** A Review of Early Spanish Movements in the Southwest. By THOMAS MARSHALL GREEN. 8vo, pp. 406. Cincinnati: Robert Clarke & Co. 1891.

This review of the early Spanish movements in the Southwest embraces proofs of the intrigues of James Wilkinson and John Brown, of the complicity therewith of Judges Sebastian, Wallace, and Innes, of the early struggles of Kentucky for autonomy, the intrigues of Sebastian in 1795-7, and the legislative investigation of his corruption. It is a book of revelations that will be read with unusual interest. The proofs referred to consist of General Wilkinson's letters to Miro, the Intendant of Louisiana, with the confidential communications of the latter to the court of Madrid; the official dispatch of Don Diego Cardoqui to the same court, and John Brown's own letters and proved utterances; the testimony and sworn evidence of members of the Danville conventions of July and November, 1788, and Sebastian's own confession; the testimony of members of the legislative committee which investigated Sebastian's corruptions in 1806, and the sworn evidence of Daniel Clark and Thomas Power; and describes the subterfuges, suppressions, concealments, and misstatements to which the conspirators resorted to hide their guilt, and the tergiversations of all their adherents. The nature of Wilkinson's arrangement appears in the letter of Miro to Valdes, of January 8, 1788, in which he says: "The delivering up of Kentucky into his majesty's hands, *which is the main object to which Wilkinson has promised to devote himself entirely*, would forever constitute this province a rampart for the protection of New Spain." "Every official report made by Miro to his government," writes the author of this work, "incontestably demonstrates that *his understanding of the arrangement made with Wilkinson was, that the latter would devote himself to the task of separating Kentucky from the Union. On the other hand, the letters from Wilkinson to Miro furnish proof, equally strong, that the understanding of the former in reference to the part he was to play did not differ from that of the Spaniard. Their minds had completely met.* By one of his boats which reached New Orleans in April, 1788, Wilkinson wrote Miro and Navarro of his safe arrival home, and that 'all my predictions are verifying themselves, and not a measure is taken on both sides of the mountains which does not conspire to favor ours.' Whether Wilkinson was bribed by the direct payment or promise of a pension in money from the inception of his engagement with Miro, or received his pecuniary compensation at first in

the shape of exceptional trade privileges, and in the price paid by the Spanish government for his tobacco, is a matter into which it is unimportant to inquire. The relative degrees of turpitude in the two modes of corruption may well be left to casuists to determine. His own letters indelibly stamp his scheme as treasonable, and his motives as wholly selfish and mercenary."

**HINDU LITERATURE;** Or, the Ancient Books of India. By ELIZABETH A. REED. 12mo, pp. 410. Chicago: S. C. Griggs & Co. 1891.

The author of this readable volume is a member of the Philosophical Society of Great Britain, and reveals an immense amount of painstaking research and familiarity with an obscure theme in its production. The work treats of Hindu literature from the earliest songs of the Aryan race to the writings of mediæval days, reviewing the labors of Sanskrit scholars in this vast field. The material is well chosen and arranged, and admirably condensed. The character and scope of the great Indian epics are clearly described, and illustrated by copious extracts. "These gems of antiquity," says the author, "belong to that region where the peaks of the Himalayas lift their icy brows to the morning light, and where, in the groves at their feet, were chanted the early Vedic hymns. The literature born in this dreamland of beauty and fragrance bears within its bosom the eloquence of poetry and the rhythm of song; but India's ancient books are so colossal in their proportions that European scholars looked upon them for years in dismay. It was not until our own generation that Indian literature was properly classified and published, even in the Sanskrit tongue. The Vedas were chanted for ages before they were ever written, being handed down orally from one generation to the next." The student of Aryan civilization will find the book of immense service, and the general reader cannot fail to be attracted by its charming style and wealth of interesting information.

**CIVILIZATION: AN HISTORICAL REVIEW OF ITS ELEMENTS.** By CHARLES MORRIS. 2 vols. 12mo, pp. 510-490. Chicago: S. C. Griggs & Company. 1890.

The author of this work disclaims any pretense that it is a history of civilization. He professes to treat only of its elements. Those who are familiar with Buckle's *Outline*, or with Guizot's *History of Civilization in Europe*, will



appreciate that even the elements of all civilization must constitute a tolerably extended subject. Yet the very immensity of the theme affords scope for much new investigation, and gives opportunity for novelties in treatment and conception. The work before us demonstrates at least that the theme can never grow threadbare or be exhausted, for it is, so to speak, cosmos somewhat minimized—or the Encyclopædia in chapters. In this aspect this author has produced a readable work, and one which will give pleasure, no doubt, to many readers who do not care to study the more original and profound sources.

We confess, on our own part, that all compendiums relating to so vast a subject always strike us as somewhat hopeless keys to the problems treated. Take for example the chapters of this work entitled "The Development of Morality," "The Unfoldment of Legal Institutions," "The Intellect and its Instruments," or "The Evolution of Ancient Literature," and imagine if we can the profundity really involved in the adequate treatment of any one of them. The work is beautifully printed, and evinces a courage on the part of both author and publisher which we hope may find a reward.

We observe some uncommon words in the text, such as "unfoldment" and "replacement," but the author's style is usually good and clear.

**HENRY WARD BEECHER.** A study of his personality, career, and influence in public affairs. By JOHN R. HOWARD. 8vo, pp. 161. New York: Fords, Howard & Hulbert. 1891.

This interesting volume presents a concise and well-proportioned view of Henry Ward Beecher and his work, and is brightened with many illustrative anecdotes, personal reminiscences, and extracts from unpublished letters. Mr. Howard was Mr. Beecher's publisher, and for a long series of years one of his intimate personal friends and associates; thus no one could be better qualified to prepare an authoritative and comprehensive Beecher biography. A portion of the book before us originally appeared as the preface to Mr. Beecher's *Patriotic Addresses in America and England from 1850 to 1885*, which were edited by Mr. Howard; but what was originally intended to cover only the political career of the great preacher, grew into larger form through the necessity of showing the genuine springs of his action and the steady consistency of his course. Mr. Howard says: "The whole line of his public life for fifty years was singularly undeviating, as that of an active helper of the oppressed, a conservator of the good, and an inspirer of the best in man.

His politics—like his religion, his literary labors, his pastoral methods, his power as an orator in pulpit and on platform—were, in a peculiar sense, the man."

In this admirable work we have a sketch of Mr. Beecher's boyhood, home training, early education, and his experiences in missionary work while yet a young man. His western life was full of distresses and discomforts. He was thirty-four years and four months old when he assumed the pastorate of Plymouth Church. The first thing he did was to have the pulpit cut away, and a low mahogany desk placed on the broad platform. His career thenceforward is touched on all its salient points with a master hand. Mr. Howard says: "Mr. Beecher was quite as likely to burst out into splendid eloquence amid a small group of chattering friends, or even to a single listener, as before a vast audience—not Macaulay-like, in artificial fireworks, but with the spontaneity and friendly glow of a great mass of cannon coal at the home fireside. He was moved by his own inner forces. One would as soon suspect the Atlantic of holding back a particularly grand roll of surf at Long Branch until people should come down to see it, as to imagine Mr. Beecher 'keeping' a fine thought or a striking figure till he had an audience. When in talk or in conversation or in public speech an idea came up for expression, it laid hold of him with power as a real thing; and it was this, together with his natural gifts and cultivated modes of utterance, that made such strong impression on others."

**BOSTON.** By HENRY CABOT LODGE. [Historic Towns. Edited by EDWARD A. FREEMAN, D.C.L., and REV. WILLIAM HUNT, M.A.] Crown 8vo, pp. 242. London and New York: Longmans, Green & Co. 1891.

A short history of Boston, one that is really a history, is more of an achievement than a short history of many a larger city, the reason of which is obvious. Boston is the oldest of the European settlements, except New York, on the North American continent, which has neither been abandoned nor remained as at the beginning a small town, but has grown steadily with the growth of the country. Its historic interest, however, is based upon events rather than age, and by the part it has played in the wider field of national life and in the advance of what is called civilization. Boston was settled shortly after New York, and Mr. Lodge traces with much skill the origin of the community which was speedily gathered upon the inviting site, and shows with more clearness than preceding writers the sources of its chief strength and influence. He says: "During all its political and material progress, the work of education went



on. In 1642 the first commencement was held at Harvard College, where 'nine young men of good hope performed their acts so as to give good proof of their proficiency in the tongues and arts.' In 1645 we find in Winthrop's Journal that 'divers free schools were erected,' and that Boston made an order to allow forever fifty pounds and a house to the master, and thirty pounds and a house to an usher—an example rapidly followed by the other towns. Two years later the free school was made the subject of a general law of the commonwealth. It was then ordered that as it was 'one chief project of that old deluder Satan to keep men from the knowledge of the Scriptures—every township in this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to learn to write and read.'" Mr. Lodge describes the early system of town government, which was the same in Boston as in the smallest and remotest village, saying, "It came to pass that while with one hand the Puritans set up a political system which rested on the most rigid religious tests, with the other they planted in the government of town and state the purest democracy which has ever been seen." Many interesting pages are given to the part taken by Boston in the Revolution. "The men of Boston and Massachusetts fought in every engagement, almost, of the six years of war. They were the first in the field, and suffered proportionately. The Tory emigration made a serious alteration in the character of the town. Most persons of wealth, the leaders in society and in politics in Boston, were Royalists, and remained loyal to England. When they went they left a great gap. In this way it came about that the society which grew up in Boston after the Revolution was chiefly made up of persons who were not identified with the Boston of the colonial and provincial days." The book is admirably written, and readable from cover to cover.

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**BEGINNINGS OF LITERARY CULTURE IN THE OHIO VALLEY.** Historical and Biographical Sketches. By W. H. VENABLE, LL.D. 8vo, pp. 519. Cincinnati: Robert Clarke & Co. 1891.

This study is not confined strictly to beginnings, nor does it claim to embrace biographies

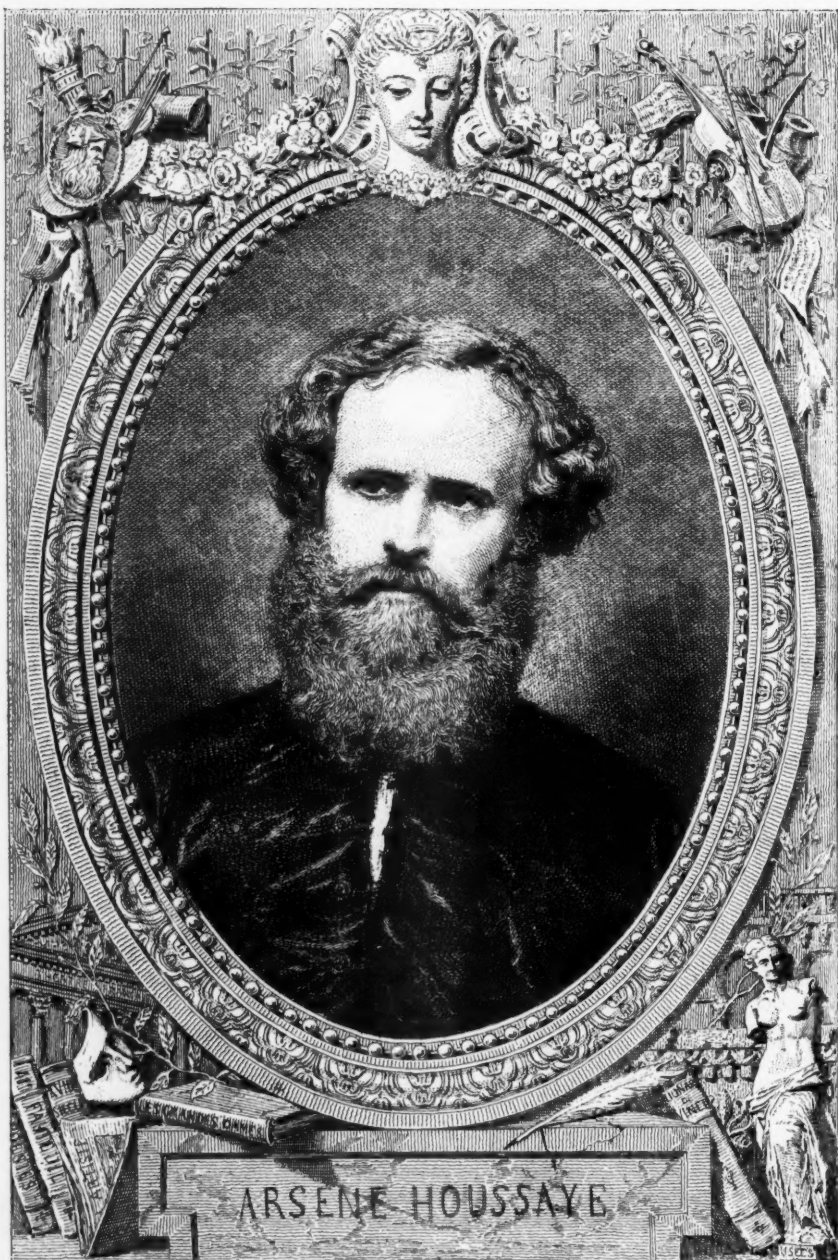
of all the writers worthy of a high place who lived in Ohio during the period which it covers. But it presents valuable information on a fruitful theme, one that always awakens profound interest among intelligent people. The work includes clever sketches of Alice and Phoebe Cary, for instance. Griswold in 1878 quotes from a letter of Alice Cary's, in which she says: "We write with much facility, often producing two or three poems in a day, and never elaborate. We have printed exclusively of our early productions, some three hundred and fifty." Dr. Venable writes: "From the time that Alice Cary, the daughter of an Ohio farmer, began to write girlish rhymes by the light of a rag soaked in lard-oil, to the year of her death, she worked with the pen incessantly. When at the age of thirty she left Clovernook and took up her residence in New York, resolving to become a professional author, she had had fully twelve years' practice in the art of written expression. The year 1855 brought her full in the eye of the reading and writing public. She had her living to earn and her reputation to sustain and increase. Before 1856 the Cary sisters had given up apartments which they had rented and moved to East Twentieth street." This property they afterward purchased, and the house became famous for their Sunday evening receptions, which were graphically described by many of those who were regular weekly visitors, including Horace Greeley. Alice Cary claimed to be a lineal descendant of Thomas Cary, a cousin of Queen Elizabeth; and the author of this volume tells how in her young life "she scrubbed, milked cows, washed dishes, made beds—and when night came she read and wrote."

Among other personal sketches of more than ordinary interest is one of George D. Prentice, the journalist, poet, and wit, whose childhood was spent on a farm, and who taught school as a means of entering college in 1820—a chapter which fills twenty-three delightful pages. Dr. Venable describes several of the earlier poets and story-writers, presents a concise view of political orators and oratory, of teachers, schools, and colleges, of travelers and annalists, of the beginnings of newspapers in Ohio, of early periodical literature, and other allied subjects too numerous to mention. It is a wide field in which he has roamed, and few authors have gathered a bountiful harvest with more conspicuous success. The book is as entertaining and readable as it is instructive, and as a repository of reference data it will be highly prized by an appreciative public.









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### THE SPARTANS OF PARIS

LEAVES FROM MY AUTOBIOGRAPHY

THE death of the Duke de Pezigny, nearly twenty years ago, occasioned a vacancy in the Dîner des Spartiates, and I was elected to take his chair at that brilliant table, around which were grouped some of the foremost wits of France. Society, literature, art, arms, diplomacy, and statesmanship were represented in this academy of conversation. It is true there were such diverse political opinions that, as our president, M. Arsène Houssaye, humorously observed, it was necessary to leave them in the ante-chamber.

Our dinner was called the dinner of Spartans, because there was nothing Spartan about us or about it. The black broth was represented by the richest soups, while the crystalline waters of the Peloponnesus gave way to a flood of the most delicious wines. What was true of the liquids was equally true of what in some countries would be called the solids; but, as every one knows, in France the most solid substance becomes light when treated by an accomplished *chef*.

The death of M. Fortuné du Boisgobey has brought to my mind the interesting symposiums held at Brébant's the year after the termination of the war, for it was at those charming gatherings that I first met this remarkable man. Having been placed on the right of the president, I had M. du Boisgobey on my right, and the latter chanced to mention that he was born at Granville, and I afterwards learned that his father had been mayor of that town and likewise a deputy. Granville at once served as a "trait d'union," for my family had spent the winter of the siege there, while I, then United States consul-general to France, was shut up in Paris. I visited Granville myself between the first siege and the communal siege. I was again shut up in Paris during the Commune—this time accompanied by Mrs. Meredith Read and our youngest son.

I told M. du Boisgobey how deeply I had been impressed by the picturesque appearance of his native town, which contains a salient rock-